L. III, NO. 1 JANUARY, 1925

THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., LITT.D

A REVIEW OF RELIGIOUS LIFE AND THOUGHT

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The Congregational Quarterly

EDITORIAL.

would be ungracious were the CONGREGATIONAL QUARTERLY to gin the third year of its life without a word of thanks to all those o have contributed to its success thus far—for, *mirabile dictu*, the NGREGATIONAL QUARTERLY continues to pay its way and to provide small profit for future emergencies. To enthusiasts who make own our existence wherever they go, and to ministers who regularly nounce the appearance of our successive numbers from their lpits, we are especially grateful. The majority of people in the pews not see reviews of our journal, and we cannot send them prospectuses specimen copies because we have not their addresses. We have refore to rely on the goodwill of ministers to make the CONGREGA-NAL QUARTERLY known to likely people, and many of them do fail us.

Notwithstanding this, our circulation does not yet average *one* every Congregational Church in the British Isles—and when it is l that one Church sells fifty copies, it is evident that some others less than their share. We desire every Congregationalist interested he life and thought of our times to have at least the opportunity seeing the CONGREGATIONAL QUARTERLY, and we shall always be ing to send a specimen copy if our readers will forward names possible subscribers.

We have a considerable sale outside the denomination, and we e to increase it, but there are thousands of Congregationalists ought to be on our list who, up to the present, have ignored our tence. And incidentally it might be noted that while it is gratify-to know that some diaconates buy a copy and pass it round, and some readers lend their copy to several others and then send a missionary, we have not yet found a way of recording such reciation in our balance sheet.

* * *

s almost impossible to believe that since we last wrote these notes of the most remarkable General Elections the country has known

48023 1925

has taken place. The first Labour Government had done well during the first half-year of its tenure of office; Mr. Ramsay MacDonald had handled the European situation very wisely, and the country was being led on sound financial lines by Mr. Snowden and Mr. William Graham—the last named a Congregationalist (and a contributor to our pages) who has proved a great success alike in his Department and in the House of Commons—and it looked as if it could be taken for granted that Labour was indeed "fit to govern." Then came a series of blunders almost unparalleled in British politics, and the Prime Minister seemed to lose his head altogether. All efforts to get a clear, straightforward, and satisfactory account of what happened in the Russian Treaty negotiations, the Campbell case, and the matter of the Zinovieff letter proved vain, and even those who wished to support Mr. MacDonald because of his foreign policy found it difficult to do so. The electorate was prepared to move to the right, when the publication of the Zinovieff letter threw the country into a panic, with the result that Mr. Baldwin, decisively turned out of office a few months before, was restored with an immense majority. It was generally anticipated that the Liberal Party would lose seats, but few predicted that its representation would be a mere remnant of forty, and some of these men whose Liberalism nobody would call robust. In another place will be found articles on the future of the Liberal Party by Captain Wedgwood Benn and Mr. Graham, together with some comments of our own.

* * *

Mr. Baldwin has shown courage and independence in the formation of his Ministry. Mr. Churchill, whose ability everybody admits and at whose consistency everybody smiles, has been placed where he can do least harm, and perhaps the only appointment to which objection can be taken is that of Lord Birkenhead to the India Office. In this instance the man with the least sense of responsibility is sent to the post that requires most tact and caution—it looks astonishingly like sending a boy with matches and squibs into a powder magazine! We can only hope for the best, trust that the seriousness of the Indian situation will sober the new Secretary of State, and remember that, if on many occasions Lord Birkenhead has spoken and acted with incredible folly, about the Amritsar affair he uttered words of true wisdom.

* * *

The British elections were not without their influence on the Presidential election in the United States, which resulted in President Coolidge's return to the White House for the next four years. There is no doubt that the calm, consistent Christian character of Calvin Coolidge attracted many thousands of electors who do not usually vote Republican. President Coolidge became a member of a Congregational

urch after he succeeded President Harding, and we rejoice that the st citizen of the American Republic is a devout Christian of our own th and order. We hope it will be given him so to lead his great nation at its influence may promote peace and goodwill over all the world.

* * *

was a pleasure to read recently a pertinent paragraph in the Editorial that excellent periodical, *The Empire Review*. We quote the ragraph in full:

"Why do people go on extending old, and even planning new, hospitals in London when it is elementary knowledge that, on the score of both health and cost, it is the steepest folly? Last month, that brilliant surgeon, Sir Berkeley Moynihan, declared that he regarded with horror the suggestion to build a hospital in London at a cost of £3,000 per bed. 'They had learnt from experience in the war that patients did better in tents than in any other accommodation.' Yet, both lay and medical authorities combine to continue the system. St. George's Hospital, for instance, clamours for cash when, by selling its unique site at Hyde Park Corner, it could transfer to the country and prosper indefinitely. All its patients, moreover, suffer unspeakably from the noise, the dust and the vitiated atmosphere of our Fog Babylon, and would mend marvellously a dozen miles away. The only objection to a removal of these nurseries of disease to cheap and brighter regions is the advantage to the medical profession of equipped centres within easy reach. But in this age of high-speed transport, such an argument vanishes before the lamentably unhealthy location of our modern hospitals."

All those who have been patients in hospitals, or who have to it them frequently, know the great difficulty of obtaining rest and ep—the pre-requisites of recovery—in a big ward where noise and vement are inevitable. Yet in many places the hospital is in a sy thoroughfare, or near a railway siding where shunting goes on through the night—trams and motors, buses and trains, make the ht hideous for many a sufferer whom sleep would speedily restore normal health. Is it not possible for hospital authorities to recognise se facts, look thirty years ahead, and act accordingly? Here a chance for the new Minister of Health!

While these words were in the Press the announcement has been de that the famous Foundling Hospital in Bloomsbury is to be nsferred to the country.

* * *

OFESSOR F. C. S. SCHILLER is greatly concerned about the future man. He does not want his little essay *Tantalus* (Kegan Paul, 6d.) to be called pessimism, but, if we may be pardoned for saying

so, he has "got the wind up" with a vengeance! We mention his argument here because it deserves the careful consideration of thinking men: it has such a large proportion of truth in it that the casual observer might not see that it is fundamentally unsound, as the Christian believer must.

1. 'Biologically speaking, man has ceased to be a progressive species long ago.'

2. Modern man is not better than his fathers—'in the main, humanity is still Yahoo-manity.' 'Civilisation is not even skin deep; it does not go deeper than the clothes.'

3. 'Civilisation is very definitely a deteriorating agency.' The highest classes do not reproduce, nor do those who rise to them —'society is always dying off at the top.'

4. What is to prevent the decay and inevitable destruction of mankind if this suicidal policy continues? Christian ethics might serve, but in 2,000 years they have not made any impression on 'the Yahoo,' and 'the proposal to put Christian principles into practice would be bitterly opposed by all the Churches in Christendom.' The only way of escape is in eugenical reform—'a pragmatically efficient psychology might really transform the Yahoo into a man!'

* * *

CONGREGATIONALISTS, most of all people, have a right to rejoice in the continued success and development of the John Rylands Library, the twenty-fifth anniversary of which has just been celebrated. Mrs. Rylands spared neither money nor time nor thought to secure for Manchester a library that should rank with the great libraries of the world. Her purchase of the Althorp Library was a stroke of genius as well as an act of extraordinary generosity, and since that time, under Dr. Guppy's wise administration, the Library has grown in scope and usefulness from year to year. To commemorate this anniversary the learned Librarian has prepared a volume in which is described the Library's inauguration and its progress between 1899 and 1924 —a record which, of course, could not include Lord Crawford's recent gift of 20,000 broadsheets dealing, in the main, with France and the Netherlands from 1543 to 1848. Students will read this historical narrative with interest; some will turn first to Dr. Fairbairn's characteristic inaugural address, and others, with bibliographical tastes, to the numerous facsimiles which just serve to indicate the extent of the Library's treasures. All our readers—and especially north-country students who have found the Library a great boon—will join with us in adding our voice to the chorus of congratulation and good wishes.

ITORS to the Autumnal Meetings of the Congregational Union Liverpool must have been impressed by the catholicity of the on platform. With Mr. Pringle in the Chair and Mr. Rhondda liams preaching the Union sermon ; with Dr. Orchard speaking ; n discussions on the novel, the drama, and lay preaching ; with world-wide missionary enterprise of Congregationalism represented speakers from the London and Colonial Societies, surely no one ld think that Congregationalism had a restricted and parochical look. In the light of such a programme it was the more surprising to en to Dr. Orchard's attempted antithesis between Congregational- and Catholicism. The fact is—and it cannot be too often phasised—that the Congregational is the only true catholic ception of the Christian faith ; it unchurches no Christian believer : demands acceptance of no creeds : it can make use of any form worship : it is as wide as the Gospel. That is why it is impossible Congregationalists to accept forms of re-union which would restrict limit and not extend their conception of the Church of Christ. And, course, the illustration of the catholicity of Congregationalism t lies immediately at hand is the fact that Dr. Orchard is minister Congregational Church, for is it not true to say that at the present e our Congregational order is the only place where Dr. Orchard ld find a home ? The Roman Catholics, the Greek Catholics, the glo-Catholics—and, we imagine, the Presbyterians, the Methodists, the Baptists—would all shut him out from their ministries : s with those that have a catholic conception of Christ's Church he finds a home and exercises a powerful ministry.

* * *

THOUT being invidious, it is perhaps possible to say that the out- ding personalities of the Liverpool meetings were Dr. Grenfell the Chairman of the Union. The earnestness and sincerity of e Labrador doctor " reinforced every word that he uttered and lenged all who listened to greater service and sacrifice. Mr. gle's year of office has been marked by excellent chairmanship by a remarkable felicity and aptness of speech. We congratu- him most sincerely on the service he has rendered to the denomina- during its national assemblies.

At Liverpool it was often noticed that the local Council had thrown work of organisation, in large measure, upon its younger ministers nd right efficiently was it done. Alike on the platform and in the inistrative side of its work Congregationalism is wisely making eased use of its youth.

About the meetings we have only one complaint to make. Would stranger present at the really excellent Forward Movement Meeting e gathered that we were in dead earnest about raising our half- ion pounds ? At the psychological moment in that meeting a

collection of many thousands of pounds could have been obtained, and a great stimulus given to the efforts of the Forward Movement Commissioners in Lancashire and Yorkshire. Had Dr. Jones expounded the scheme with his usual skill, and let us see "the faces behind the figures," and *then* Mr. Sleep presented the Movement as an equipment for work to be done in the future, an offering could have been taken that would have made the Jeremiahs rub their eyes, and the Secretary of the Union could then have called the denomination to bestir itself for the tasks that lie before it.

* * *

THOSE—and they are many—who are indebted to Dr. Goodrich's *Primer of Congregationalism* will be glad that Dr. Goodrich's mantle has fallen on a worthy successor, one of his own young men at Chorlton Road, who is now Professor Price, of the United College. The *Primer* has been out of print for some time, and the need of a book to replace it has been widely felt. The Literature Committee of the Union called Professor Price to the task, and the *Handbook of Congregationalism*, published by the Union at 1s., is the result. It can be warmly commended to ministers, and we trust that they will see that it has a wide circulation among young people—and, indeed, among all who desire to know what Congregationalism is.

* * *

THE Congregational Union of England and Wales is out of debt. It hopes, by means of steps already taken, to do its work efficiently and well, and yet remain out of debt. In the end, however, the only sound financial policy for the Union is for it to co-operate with the County Unions in making one appeal to the churches for the organised work of Congregationalism. It is recognised, of course, that a plan of this kind is more easily suggested than carried out. Some County Unions are large, with full-time Secretaries, a large income for aiding Churches, and an intense County loyalty; other County Unions are small and weak, with no resources and no paid official. It would, therefore, be impossible to determine a uniform proportion of income for the different Unions; if an affiliation fee were fixed at the minimum rate of 1s. a member some Counties would perhaps require two-thirds of this for their own purposes; others would require much less. It should not be beyond the wit of our Committees to work out such a scheme in consultation with the County Unions, and we hope the matter will soon receive careful consideration.

* * *

THE article by Drs. W. H. Cadman and J. P. Naish on "British Students in Strasbourg" in the first number of our last volume was greatly appreciated by the Strasbourg University authorities. Professors Baldensperger, Ménégoz, and Strohl have all written warmly about

, and a copy has been placed in the Faculty records, with a translaon into French.

* * *

MONG the articles in our next issue will be Principal Wheeler Robinson's ecently delivered Drew Lecture, " The Old Testament Approach to ife after Death " a scholarly contribution to the study of an imporant subject. A selection of unpublished letters to Dr. Henry Allon om some of the outstanding figures of the Victorian age will also ppear, we hope by then that one of Dr. Schweitzer's long xpected articles will be to hand. Requests have been made by everal readers for an outline list of books on recent psychology uitable for a course of study. This has been crowded out this uarter, but we hope to give it in the April number.

* * *

VE are indebted to the Editor of the *London Mercury* for the following tter, employed by the editor of a Chinese magazine in refusing anuscripts :

> " Most Exalted Sir,—We have read your MS. with delight. Never before have we revelled in such a masterpiece. If we printed it the authorities would ordain us to take it for a model and henceforth never print anything inferior to it. As it would be impossible to find its equal in ten thousand years, we are compelled, though shaken with sorrow, to return your divine MS., and for so doing we beg one million pardons."

s we have to decline dozens of manuscripts submitted to us for ch one we accept it may be well to have some stock copies of this tter on CONGREGATIONAL QUARTERLY note-paper.

* * *

response to inquiries it may be stated that binding cases for Vol. II. ay be had from the Publishers, the price being 2s. (including Index d title page, which may be had separately for 3d.). Bound copies the whole volume are available price, 12s. 6d.

THE PRESENT POSITION OF THE DOCTRINE OF THE TRINITY.

I WILL begin by stating the several strands of doctrine concerning the hypostases of the Trinity and concerning the person of Christ, which lie juxtaposed in ecumenical dogma, but as to the mutual consistency of which certain difficulties are felt to-day by minds given to think issues out. This having been done, it will be possible to proceed the more clearly to indicate the alternative lines along one of which it would seem that thought is compelled to move if the traditional doctrines are to be assimilated to our present knowledge and restated in terms of modern concepts.

The first puzzle to be mentioned belongs to the sphere of Christology, within which the Trinitarian doctrine has its spring. It seems that according to the orthodox statement, there is but one subject, or centre and owner of the mental βίος which we speak of as the Divine-human experience of Jesus; though to Him are ascribed two wills, etc. This is otherwise expressed in the saying that the human nature is without a human subject; and though such a form of speech was natural in the patristic age, when faculties could be conceived as existing in abstraction from the subject whose functionings they must be, it is much less satisfactory to us. It will not be necessary to discuss the psychological difficulties which it causes us to feel, and I would now confine attention solely to its bearing on the doctrine of the Trinity. The subject of the experience of our Lord, the pure ego of His personality, is the pre-existent Logos, the second Person of the Trinity. That subject must be numerically other than the Father if Patripassianism is to be repudiated, and indeed if anything but exaggeratedly figurative personification devoid of significance for practical religion, is to be seen in such scriptural assertions as that the Son existed before His incarnation in glory and in communion with the Father, and now as a divine being lives to make intercession with Him for us. Thus the received Christology seems, if taken seriously, inevitably to imply a plurality of subjects or experients, who are *unius substantiae*, but not *una substantia* or *una res*, within the Godhead; a *homoousia* that is not a *monousia*: in other words, a Trinitarianism which is tritheism. Such tritheistic Trinitarianism, moreover, is implicit in all modern talk of God as a social Being, and in the devotional usage of Trinitarian language in every Christian generation.

On the other hand, I would next submit, the Trinitarian dogma of the Church, whenever it has been formulated by representative doctors in precise and scientific language, with a view solely to making its own

aning explicit and with no eye to Christological consequences, has ays been rigidly monotheistic, or monarchian, and consequently dalistic. The Church has taught the *homoousia* in the exclusive se of *monousia* ; one divine subject not three individual Beings ing the divine substance or sharing the class-concept Deity ; and Persons or hypostases have eventually been reduced to adjectives of sole God. Trinitarianism, I maintain, as defined by the Church's at doctors, is as modalistic as Sabellianism, and differs from it only conceiving the modes or rôles to be eternal instead of temporary ; no dern Unitarian need hesitate to subscribe to it. Thus it would seem, *ma facie* at least, that catholic Christology and catholic Trinianism are incompatible with one another ; and if so, we shall need consider possible ways out of this *impasse*. But I owe it to my ders first to substantiate the assertions which I have just made, l so enable them to challenge my own reading of the history of the trine of the Trinity, should they feel so disposed.

As it seems to me, Christian thought on this great subject has illated from the time of Tertullian to the present day between heism and modalism. Popular teaching and practical usage, I ieve, have always inclined to implicit tritheism ; academic expoons have been monarchian in spite of themselves. The search has ays been for the impossible or inconceivable ; *viz.*, for a concept the Person or hypostasis such as is not substantial or substantival ich would mean tritheism) nor yet adjectival or modal (which uld be explicit surrender to a modified Sabellianism), but " having oot in both worlds," a substantival adjective or an adjectival stantive ; a mode which is more than a mode, yet not quite a *res* a subject of experience. Our difficulties with such a notion are, tly, that no entities known to experience call for such a hybrid cept, so that when it is invoked in theology human knowledge can nish no analogy ; and secondly, what is more important, such a cept is a monstrosity, ruled out by grammar and logic, which in s connexion are not two things but one ; an attempt to fuse into one at thought sees with self-evidence to be as incompatible as round and are. To sit loose to the fundamental distinction, dictated by all perience and thought, between what is characterisable and what aracterises it, or between the determinate and its determination, volves surrender of an axiomatic principle on which all logical nking is founded. That repose, on the part of past theologians, this notion of " Person," as it is employed in the doctrine of the inity, has not always been without misgiving, is evidenced by the quent confession of the theologian, at the end of his investigation, at the Trinitarian formula is in the last resort incomprehensible, and solves in mystery which is beyond human understanding. To-day do not cherish the same reverence as did the mediæval mind for stery and what is above reason ; and we are apt, instead of feeling

bound to acquiesce in authoritative promulgation of the incomprehensible and apparently the self-contradictory, to abandon, as probably misconceptions, the premises which have issued in it. Hence the recent impatience with the age-long compromise, and the insistent demand that our Trinitarian dogma shall take one or other of the only conceivable alternative forms; either tritheism and Incarnation doctrine as expressed by "The Word became Flesh," or else monarchianism or unitarianism and an Incarnation doctrine such as would be more properly called an immanence-doctrine, and expressed rather by the words "God was in Christ reconciling the world unto Himself." However, not to anticipate the final stage of our present inquiry, I will now only emphasise the fact that in the search for a *distinctio* within the divine unity which shall not be a *diversitas* or a divine plurality, Christian teachers, ever since Tertullian set the example, have been seeking in vain to conceive of the three Persons neither as subjects nor as mere modes of one subject, but as—in Tertullian's phrase—*res substantivae* falling short of the concreteness of *substantiae;* and, when pressed, they have fallen back upon the immutable tenet "The Father is the sole fount of Deity," and have then been unable to describe the Persons in other than purely adjectival and relational terms. Tertullian used *gradus* and *species* to define the *distinctio* of the Persons; and these are purely modal as the Sabellian "rôle." A "mode of being," to quote another common phrase used for the same purpose, is but a mode. Attributes, moreover, come no nearer to being substantival through being personified under metonymical personal names.

I will select but one other doctor representative of the ancient Western Church—the most influential of all—Augustine. At the beginning of his great treatise on the Trinity, Augustine substituted "one God the Trinity" for the more usual, and the credal, phrase, "One God, the Father"; therein suggesting promise of a possibly illuminating new departure. But that promise he did not fulfil. He annuls his suggestion, in immediately harking back to the fixed tenet that the Father is the sole fount of Deity. He then becomes as plainly modalistic as his predecessor, Tertullian. He formulates his idea of the *circuminsessio* or coinherence of the Persons so as to forbid its being interpreted to mean the interpenetration of several agents or experients co-operating, and each with a will in harmony with other wills. And the analogies derived from human psychology, in terms of which he endeavours to elucidate his conception of the Trinity, plainly reduce the Persons to modes of consciousness of the one substance or subject, and the triunity of God to the level of the triunity of man with his three fundamental types of mental function, cognition, feeling and will.

Meanwhile the Nicene Fathers in the East had already fixed their meaning for *homoousios* to be really that of *monousios*; that is,

o exclude tritheism as well as Arianism. The further conventional
ictinction between the usages of *ousia* and *hypostasis* having been made,
asil adventured in the anti-Sabellian direction of enhancing the
istinctiveness of the latter as *idia* within the *koinon*; but only to
ncounter charges of tritheistic implication. And the Cappadocian
evelopment, thus arrested, effected no real modification of the tra-
itional monarchianism. From the assertion that the Persons *have*,
espectively, the *idiotetes* or characteristics of unoriginateness, begotten-
ess, and procession, the Cappadocian school lapsed (apparently un-
onsciously) into the very different assertion that the Persons *are*
nese *idiotetes*: that is, that they are relations to Himself, or
djectives, of the one *ousia*. Tritheistic inclinations, tentatively
ursued until their implications became evident, were thenceforward
iscarded for renewed insistence on the divine unity, and an appeal to
ne inscrutableness of the mystery involved. And whenever a free
nce such as Philoponus exchanged Platonic for Aristotelian logic,
nd formulated tritheism explicitly, as was very rarely attempted,
ich tendencies were promptly repudiated by the Church as shocking.
was the same in the scholastic age. From the time of Abelard it
ecame common to identify the Persons of the Trinity with the three
ajor divine attributes, Power, Wisdom and Love. According to
quinas, however, who gives to the doctrine of the Trinity the most
aborate formulation that perhaps it has ever received, these essential
tributes are really one and the same in God. They are only
appropriated" to the three Persons for the economic purpose of the
anifestation of God to our minds. This would seem to imply, though
quinas seeks to evade the implication, that the Persons are creations
our subjectivity; he held that they really subsist but not as several
istents or *res*. But nothing can be more impersonal, in the now
mmon sense of that word, than relations of a being to himself; and
the final development of the Trinitarian dogma which it received from
e great Summist, it was clearly revealed how purely modalistic the
thodox teaching was. The modalism was indeed verbally veiled by
age of curious medieval logic; but it is precisely that logic, or rather
s hybrid concepts, that modern thought is constrained to put away, as
bsolete and outworn.

I will conclude this historical survey by citing one typical modern
atement of the traditional meaning of the technical Trinitarian term
Person." It is the clearest and most intelligible that I have met.
he Person or hypostasis, said the late Dr. Sanday, seems to be a mode
being which serves as a ground or basis of special function, but
st stops short of "individual." "The little less," we may quote,
and what worlds away!". There seems *prima facie* to be great sig-
ficance in the reservation "just stops short." But when we try to
ink what precisely can be meant by it, we are as much baffled as by
ne many meaningless phrases such as "eternal points of mediation"

which other scholars have offered to indicate what we should understand by hypostases. We cannot stop short of tritheism at all, it seems to me, unless we refrain from advancing a step from modalism : it is verily a case of all the way or none, because, if my representation be correct, there is no half-way house, no conceivable intermediate halting-place. And educated minds to-day are weary of phrases which seem to juggle possibility out of impossibility ; they are demanding clearness, significance, candour, and are repelled and estranged when their just demand is not met. And theological students are growing impatient of text-books which, however excellent in learning and in religious intention, seem to hedge and vacillate, to give with one hand and take back with the other. It is of no use to coquet with the idea of God as a social Being, and to turn to account the suggestiveness of that idea to the modern mind, if we mean all the time to retain the rigid monotheism and modalism which the orthodox formulation of the doctrine of the Trinity has always intended to safeguard. And again it is of no use to construe the modalistic conception of the three Persons in terms of moral harmony ; because harmony presupposes a plurality of wills and therefore of individual beings. We must choose between *unius substantiae* and *una substantia*, because they are incompatible with one another, and *substantia* cannot bear the same meaning in the one phrase that it bears in the other.

But which is theology to choose ? Which, if either, is now being chosen—not indeed finally, but tentatively and provisionally—in current theological literature ? And what are the respective advantages and disadvantages of the two alternatives ? To these questions we may at length turn.

It would seem that in consequence of the idea of a single and divine subject with a personally divine and an impersonally human experience having become intolerable, and of the kenotic theories to get over the difficulties having led to new difficulties as insuperable as those they sought to remove, recent liberal thought concerning the Person of Christ has drifted towards what looks like a humanitarian Christology involving a monarchian conception of the Trinity. The idea of an incarnation of a self-emptying Logos has tended to be replaced by that of the immanence of God the Father in an unique, but essentially human soul. Further, it has been emphasised that the soul of man and the Father of spirits are not different or disparate as to substance or *ousia* ; to say that Christ is *homoousios* with man is not to imply that he is not *homoousios* with God. From this point of view the early interpretation of His Personality in terms of pre-existence, Logos, and deity, as distinguished from humanity, is to be abandoned.

It is not the purpose of this paper to pursue the recent development of Christology except in so far as it reacts upon thought concerning the doctrine of the Trinity. I will therefore abstain from following it further, save to remark that, in so far as it tends to explain the

carnation in terms of divine immanence, in unique degree, in the soul Jesus, the ontological status of which is that of human souls, it es away with the perplexities attaching to the old Logos-theology d to the formulation of Trinitarian doctrine ; for it involves only the narchian and modalistic interpretation of the latter dogma such as e Church has always maintained. Whether this Christology is pable of accounting for all the facts is a question which would be elevant to our subject ; and I have already emphasised that we are aling only with tentative and provisional searchings, and with the ntal fashions of our particular age, not necessarily with an abiding d final statement.

It now remains to allude to another trend of thought in an opposite ection, of which we hear much less but which will have to be nsidered and reckoned with before future reconstruction can be ely undertaken. It is one which arises not from the sphere of ristology but from philosophical considerations concerning the rsonality of God, and which would issue in a doctrine of the Trinity t is not monarchian but tritheistic ; or, speaking more generally, l sitting loose to the particular number three as a contigent acci- nt of history or of but economical significance, it would culminate in assertion that the Godhead is to be conceived in terms of plurality, of solity, and as comparable to a society rather than to an indi- ual subject, sole member of its class.

The value of what I may call the philosophical argument for ceiving God as a social Being depends on an initial assumption, ch I must emphatically assert to be of the nature of an assumption, vever reasonable and provisionally justifiable, because in this case in others, it is *le premier pas qui coûte*. Personality has its pre- ditions. In the case of human personality, we can specify them.[1] we argue by analogy, however, that like pre-conditions must sist in the case of personality when predicated of God ? The mption to which I have alluded is to the effect that we are justified oing so. This is a disputable position, because it has been dis- ed ; though personally I cannot attach great cogency to the nds on which the assumption has been objected to, as by Lotze and ers. Lotze deemed God's own states of consciousness sufficient provide that self-consciousness which, as we have seen, in human ngs is only mediated by objects or the not-self, and particularly by er selves. But even supposing that, for the sake of argument, under protest, we adopt Lotze's counter-assumption—for it tainly is no more than that—we may observe that the eternal templation of His own states, even if we add thereto His unrealised as or the realm of Plato's intelligible world of ideal universals, s not provide that fulness of experience that we should necessarily ribe to a perfect Being and a living Spirit. Intellectually meagre,

[1] See my article in the *Congregational Quarterly*, II. 410.

it would be also ethically destitute, self-centred, self-engrossed, and loveless. The life of such a Person, suggesting Aristotle's rather than the Christian's God, would seem to be essentially imperfect, and His personality to be potential rather than actual. To provide more richly for the possibility of predicating personality of God, resort has frequently been made to the view that God must eternally have had a finite world, or that creation is not to be described as beginning in time, but as timeless or from everlasting. But, in the first place, timelessness and experience seem to be incompatibles; for experience is change, and experience of change, and change involves time; and in the second place, it does not seem that the finite world, conceived eternal as God Himself, supplies an adequate "other" for the mediation of those higher constituents of personality, over and above self-consciousness, which we have already seen must be attributed to God if the ascription of personality to Him is to be theologically and religiously valuable. An adequate "other" to a God who in the highest sense is eternally personal, it would seem, is only provided by postulating real reciprocal relations such as theology has asserted in a figurative sense only between Father, Son and Spirit.

If we are to be in earnest with our assertion that goodness and love are essential and eternal attributes of God, it is argued, we must necessarily conceive of the Deity as multi-personal. The imperfect finite world, including imperfect spirits as well as the metaphysical basis of matter, is an inadequate medium for God's self-imparting and love. But if we affirm a Logos who in the beginning was with God and was God, in whom dwelleth all the fullness of God, in whom are hidden all the treasures of wisdom and knowledge, we begin to make the conception of an eternal and ethically perfect Father a possibility.

Aristotle observed that "He who has no need of society because he is sufficient for himself must be either a brute or a god." But, with our fuller knowledge as to the conditions of personal life, we are inclined to doubt whether such an imagined being could be a god in the sense in which theism uses that word. "God is only God," says Hegel, "in so far as He knows Himself"; and the Christian would add that He is only God in so far as He is eternally a lover. For that, social life would seem to be a necessary pre-condition.

Such is the philosophical argument from God's personality to plurality within the Godhead. It is admittedly a matter of analogical inference, and so far contains an element of the precarious. But unless we can trust analogy here, it seems idle to talk of Divine personality at all. Human beings, as Prof. Ward has observed, owe their pre-eminence on this planet to their social status and social organisation into what is no mere aggregate but is in some sense an over-individual unity. If, as science and philosophy encourage us to believe, there is continuity throughout the universe, then probably other individual beings of higher order than ourselves are similarly organised,

so we are led to the view that the supreme unity of the hierarchy, world-ground itself, is rather a society than an individual. If the ity of historical Christianity be a revelation, or an economically ial revelation, of this Supreme Society, then—and then only—does ossess philosophical and theological value.

Such a view would imply that though God is personal, God is not a son. It would probably be stigmatised, in some quarters, as poly- sm ; and its advocates would be told that " God " is a word which es the possibility of a plural. I venture to think that even if we do wish to pin ourselves to the pluralistic doctrine of God, we can at t disarm those observations of their sting. Polytheism has an ctionable ring because of its association with ancient mythologies their very imperfect divine societies. There cannot, indeed, be urality of discordant or conflicting gods ; but that is no reason ruling out the supposition that the unity embracing the whole verse, like the universe itself, is a " many in one," a society of ally self-subsistent beings such that the Father is not the sole fount God-head, and of harmonious because ethically perfect subjects. ot one God, there would still be one Godhead ; indeed, the word would then mean the divine society, and would not, in precisely same sense, be applicable to one or another of its members. So one t turn the point of the remark that the word " God " cannot it of a plural.

There is one other possible misconstruction of the theory that I have n describing, against which it could, by anticipation, safeguard f. The word " society " is the only word available to express notion that this doctrine entertains ; but it may be confessed to be equate, because it suggests to us human beings associations and rations which it is not necessary to carry over into its connotation n applied to the Godhead. The *homoousia* of the plurality of e subjects leaves room for a real, and no mere figurative, *peri- esis* or mutual indwelling of those subjects such as finds no counter- in human individuals. Conceivably the divine persons may be h less impervious or impenetrable to one another, much less the vidual, than the limited human self is. It is not necessary to deny hem, on the strength of human analogy, such transparency, so to to one another, as we lack. Each may be accessible to another's ght, and they may so be enabled to be concerned in one her's activities, in a degree that is impossible for finite selves of our e. In this idea of *perichoresis*, therefore, it is hinted that we are ng after a conception not identical with that of a human society, er after one that is intermediate between those of a society an individual. If somewhat mysterious, it is free from self- radiction. And if it transcends any knowledge we have of an personality, that is scarcely an objection ; for these may be self-conscious beings essentially different from the human

type, and our knowledge of even human personality can by no means be taken to be complete.

I have not intended to play the part of advocate for this conception of God, of for the rehabilitation of the Trinitarian doctrine on tritheistic, or rather, pluralistic lines. I merely feel that it is sufficiently reasonable to merit consideration before reconstruction of Christological doctrine and (by implication) of Trinitarian doctrine, is allowed to proceed unchecked, along the path of immanence of one sole divine Person in a purely human soul. I consider it to possess philosophical value which the monarchian theology lacks, in that it makes the Personality of God more comprehensible. That it brings with it its own difficulties, I do not disguise. It is offered simply as a tentative suggestion.

F. R. Tennant.

are here dealing with a rather curious case, for it would seem at st on the surface that little or nothing could be said. A man is gious, therefore he goes to Church—and there is an end of it. Such soning, however, would be altogether wrong. It is quite true t some sort of attachment is in evidence; and indeed some d of form of religion. But it is of a somewhat puzzling nature—zzling to himself, perhaps, most of all.

Let it be at once admitted that the individual we have in view ims no profession of religion. He has hardly ever put the question ore himself. There has seemed no need of it. He is not sure why goes to Church at all. He simply goes. Of course he has a per-tion of the motives which actuate the going. Respectability is haps a factor—especially in the suburbs. There are neighbours to impressed. Introductions into local society are guaranteed. Habit s its demand. The music and singing appeal. The minister is never long. Besides, it seems but fair to discipline the mind for the mon in return for the pleasure of a certain indefinable sensuousness he service.

Often the chief reason for attending Church may be for the sake of dear children. The example will be so good. And, apart from these ngs, it is just possible that to join a nice Church will seem to be ing a nice Club whose social activities are by no means confined one day in the week. In short, the Church is accepted as a unit ongst several others in the formation of a quite pleasant methodical l regular every-day existence.

It is a source of satisfaction that membership does not involve any cies of examination or cross-examination. "No questions asked" he rule, and not the exception. The minister himself need not be ountered too often. Visiting, except in cases of sickness, for itual purposes is not done—at least it is not fashionable. Personal uiries about personal salvation would be almost if not entirely nted. The Man in the Pew seldom fears to find himself in the fessional. Such a feeling amounting almost to a certainty is ductive of deep satisfaction.

The Man in the Pew has a kind of rooted idea that to make the best both worlds is not altogether averse to the opinion of his minister. never hears a sermon when asceticism even to a degree is recom-nded. He draws his own comfortable conclusions. He knows he drawn up a Life Economy where play is given to the activities of various interests. The Church is not excluded: and the Church s not exclude the world.

The Man in the Pew occupies the position of an independent adjudicator of values. He is resolute in giving fair play. He regards his business as a ground for submission to the order in authority. That is to say, he accepts at their face value the conceptions of morality according to the gospel of current custom. "My dear fellow," he would say, "neither you nor myself made the principles. There they are to be carried out." It would be a mistake, however, to think that this would be said in any apologetic manner. Very far from it! Probably he had come to the conclusion years before that "situated as the Government of this world is, there must be due acknowledgment of the laws which operate in the carrying out of such customs and conventions that will best serve to establish stability in the order of Society." The inspiration came one Tuesday evening after dinner. The rest of the family had gone to a whist drive. The drawing-room fire burnt brightly, casting a glow of subdued colouring across the dimly lighted apartment. Such times lend themselves to the construction of epics. One came. The above recommended itself not only on account of its surprising quality of diction but also on account of its supreme commonsense.

The Man in the Pew wrote it all down with his fountain pen. He repeated it afterwards to his wife who, having secured the first prize for ladies with a score of 187, was naturally in a cheerful mood. She listened, only dimly conscious of the virtues of the composition, but very conscious that her husband in inviting criticism only wished for flattery. She supplied the latter.

The Man in the Pew thus early became a disciple of the sovereign order of custom. "Each to its own." And the due interpretation gave the several departments of human and divine activity full rein as far and no farther than the limits allowed. A quite satisfactory arrangement. The office had its code of principle; so had the Church. An obedience to each code served to maintain the equilibrium.

There were times when the Pulpit transgressed. As, for instance, one particularly bright Sunday morning about the middle of May, when the minister said that there should not be any artificial division in the recognition of Religion either in the home, the office or the Church. That, of course, was all right. But surely the preacher was exceeding his rights when he attempted to suggest applications. It was annoying to hear "What will some of you do to-morrow, Monday morning, when distinctly moral problems come right in front of you? Will you judge them in the light of the morality of the market or the prevailing social etiquette or the custom arranged for comforting uncomfortable consciences? Or, on the other hand, will the simple question of simple right operate in your decision?"

It is true that the Man in the Pew was gracious enough to forgive the intrusion. He didn't resign. He didn't refrain from putting the usual amount in the bag. No—only he was sorry—for the minister.

ppily an antidote was close at hand. Our friend walked home
n another Man in the Pew and there was a friendly exchange of ideas.
s other man was a dealer in bird-seed. Both came to the con-
ion that the shoe-maker ought to keep to his last. A very sensible
ngement too! "You see," said the seed merchant," "these
ons know nothing at all about business. They seem to think that
king a bargain is as easy as choosing the 141st hymn. It isn't!
y business is one thing and religion is another. When you begin
nix them up there is going to be trouble." Our friend assented.
he dinner-table he gave the drift of the argument to his wife, but
saying much the children might possibly understand.

The Man in the Pew is rather relieved when the Sabbath is over.
nday morning is hailed as a kind of deliverance from certain
ckles. He feels he can become a little more natural. Irksome
raints are removed and there is a peculiar sense of freedom. So
h on the Sunday has to be respectably concealed—quite little things
as the reading of *The Observer*, or the study of the markets, or the
shing of golf clubs. Monday offers a retreat. One can become
self. Besides, *there is not too much time for thinking.* The Man in
Pew congratulates himself both in public and private that he is
and please God he never will be, one of "the thinking sort."

That is one reason he thinks all idealists dangerous people—that
o say, when they "go it too strong." "I hold," he says, "that in
e way or other we've all got to think. That is all right. But what
bject to is a fellow going to extremes. Take the suppression of
uments. Could anything be more absolutely ridiculous? Just
y a world in which the soldier could play no active part! I tell
Civilisation itself couldn't stand it." This is a condensation of a
speech kept in a kind of mental pigeon hole and ready to be pro-
ed at very short notice. Its effectiveness was largely due to the
nce of any show of opposition. In the great majority of cases
ral approval was the expected and also the realised result. True,
or twice criticism had been experienced. On one occasion,
dy who sat next to him at a dinner party expressed dissent; and
e, enquired for proofs and invited analysis. It took a few seconds
the Man in the Pew to pull himself together. First he tried a
banter: he thought the courtesies of the occasion rather demanded
It failed: indeed, the return banter was disconcerting. Then he
argument: again the response was most uncalled for. Finally,
conversation went in the direction of the price of spring lamb and
potatoes.

It was rather an unfortunate experience. Our friend to this day
ot sure whether his fair companion regarded him as a hopeless
ramus or as one who could have uttered some very wise words had
lt inclined. It must be admitted that the very doubt of the possible
rnative did not, could not, would not make for personal complacency.

Possibly had he heard the lady's remark in the drawing-room after dinner to a friend he might have been quite clear as to her attitude: "A funny little man said such idiotic things to me at dinner."

The Man in the Pew by no means disassociates himself from the belief in religion. And he had certain quite dogmatic views on the subject. For a very long period he wrestled with himself—if such terms can be used—as to his precise position in the religious world. "Hang it all," he thought, "a man has got to be something." Well, one fine day he got the something. He got it out of a newspaper which, being short of material, filled the vacant column with a lot of miscellaneous stuff. One paragraph run thus: "Dr. Johnson was once asked what his religion was. In reply, the Doctor said he belonged to 'the religion of all sensible men.' 'And what might that be?' was the rejoinder. 'Ah, sensible men never say!'" Our friend, the Man in the Pew, could hardly contain himself for joy. "At last," said he, "I have discovered myself. This is surely a charter for my religious convictions." It was indeed a tremendous find. And what was better, it had a decided value of its own. Opportunities occurred when the repetition of the formula exacted much admiration. In the railway carriage, in the club—especially in the smoke-room—at the café, at the office and even on the golf-course, the pronouncement yielded sometimes laughter, sometimes a series of "hear, hear," sometimes intellectual tributes—always some sort of profit.

And all this is surely eminently "grateful and comforting"—*as long as it lasts*. It happened on one occasion that his youngest little girl put the question. It need not be said that she put it in the language of Dr. Johnson's questioner. Children have an altogether wonderful way of translation and one which partakes of lucidity itself. For a moment our Man in the Pew began to frame the usual stereotyped reply—that reply which had garnered so much ripe and refreshing fruit. But, somehow, it failed. The eager blue eyes challenged the very basis upon which he stood. A dozen things suggested themselves, yet could not find articulation. At last, "You'd better ask your mother, dear." The scene haunted him for some time. And, most unusual for him, certain problems of life commenced to appeal with a strange insistency for an honest solution. The eager, wistful blue eyes seemed to remain as a purposeful challenge.

W. H. JACOBSEN.

WAS DARWIN'S LIFE CRIPPLED?

ERE is a problem in the life of Darwin which has been too little iced and yet which perhaps contains a lesson for our times. Where as been noticed it has been treated as unanswerable; and it is ause I believe that the solution is neither far away nor unimportant t I write these pages. Darwin was a great invalid: therein lies problem. Soon after he returned in 1836, at the age of twenty- en, from his tour round the world in the *Beagle*, he began to develop eakness of health, which lasted all his life and greatly hampered activities. It would seem that he suffered most in the vigorous years his full manhood, between the ages of thirty and forty-five; as dle-age drew on he slightly lightened his distresses by adopting e of unvarying habit, but even in these later years his condition was st miserable. Finally there was an improvement in the last ten rs of his life (1872-1882) when he came under the skill and cheering uence of the great physician, Sir Andrew Clark.

In order to gain a true picture of the facts the reader should turn he chapter in the official *Life* where Darwin's son gives his personal llections of his father. "If the character of my father's working is to be understood, the conditions of ill-health, under which he ked, must be constantly borne in mind. He bore his illness with uncomplaining patience, that even his children can hardly, I ve, realise the extent of his habitual suffering. . . . No one ed, except my mother, knows the full amount of suffering he ured, or the full amount of his wonderful patience. . . . It is incipal feature of his life, that for nearly forty years he never knew day of the health of ordinary men, and thus his life was one long ggle against the weariness and strain of sickness[1]." Darwin self reckoned that "ill-health has annihilated several years of life[2]," and his letters and diary bear out the statement. The rences are most frequent; thus: "My doctors urge me *strongly* nock off all work[3]" (1837); "It is nine weeks since I have done hole day's work, and not more than four half-days[4]" (1840); lthough I was employed during eight years on [Cirrepedia], yet I ord in my diary that about two years out of this time was lost by ss[5]" (1846-1854); "Indeed all this winter I have been bad ugh, and my nervous system began to be affected, so that my hands nbled, and my head was often swimming. I was not able to do thing one day out of three, and was altogether too dispirited to te to you, or to do anything but what I was compelled. I thought

[1] I., 159. [2] I., 107. [3] I., 284. [4] I., 301. [5] I., 81.

I was rapidly going the way of all flesh[1]." (1849); "I dread going anywhere on account of my stomach so easily failing under any excitement. . . . My nights are *always* bad, and that stops my becoming vigorous[2]" (1852); "My *imbecile state*[3]" (1859); "My health has been very bad, and I am becoming as weak as a child, and incapable of doing anything whatever, except my three hours daily work at proof-sheets. God knows whether I shall ever be good for anything again[4]" (1859); "Dr. Brinton does not believe my brain or heart are primarily affected, but I have been so steadily going downhill, I cannot help doubting whether I can ever crawl a little uphill again. Unless I can, enough to walk a little, I hope my life may be very short, for to lie on a sofa all day long and do nothing but give trouble to the best and kindest of wives and dear, good children is dreadful[5]" (1863); "My health is a dreadful evil[6]" (1867); "It is enough to make one wish oneself quiet in a comfortable tomb[7]" (1869); "My health is very weak; I *never* pass twenty-four hours without many hours of discomfort, when I can do nothing whatever. I have thus lost two whole consecutive months this season[8]" (1871); "I have been for many years much out of health, . . . and it would be great suffering for me to be a witness in court. It is indeed not improbable that I may be unable to attend[9]" (1877).

Many similar quotations might be brought, but let these suffice. Under this constant ill-health Darwin's activity was much checked, and he was driven to abandon many of the pleasures and interests of life. Though dinner-parties always put him in high spirits, he gives up the visits of his friends and the interchange of society, for "violent shivering and vomiting attacks" were thus brought on; at the age of thirty-three he gives up the walks and mountain-climbings necessary for geological work; he is often compelled to break engagements; he cannot attend the meetings of learned societies; he cannot go to receive degrees; he cannot carry the body of his friend Lyell to its resting-place; he cannot be present at the funeral of his own father; he cannot romp with his children. If the exertion is unavoidable, he pays for it: thus he finds his sittings to a painter a great fatigue; he is knocked up by attendance at his daughter's wedding in the village church, by a meeting of the Linnæan Society, and in the last year of his life by a breakfast party with Paget. At the age of sixty-one a walk round the Museum at Cambridge with an old man of eighty-six "prostrated" and "killed" him; a ninety minutes' talk with his nephew makes him "ill half the night," a weakness which he calls "ludicrous" and "a fearful evil for self and family"; he is "utterly knocked up" by being detained one-and-a-half hours longer than usual on the Bench; and even the mere thought of a coming exertion is able

[1] I., 373.
[2] I., 381.
[3] II., 154.
[4] II., 163
[5] III., 1.
[6] III., 94.
[7] III., 108.
[8] I., 306,
[9] *Bradlaugh's Life*, II., 24

upset him. And so he resigned himself to the life of an invalid : he t London when thirty-three years old and retired to the quietest rt of the country, there to bury himself with his work, and to live he life of a hermit[1]." Except for short holidays and rest-cures he dom went away ; with difficulty he carried out his task, thinking it if he did three hours' work it was " a good day's work[2]," moving out the house with slow and laboured step, wearing a shawl over his oulders, sitting up at nights with much discomfort, always suffering t always struggling onward.

It is a strange story, and it becomes stranger when we learn that his young days he had been strong and healthy. He himself said 1873 that his health was " good when young—bad for the last rty-three years," and that he had once had " much activity and the wer of resisting fatigue[3]." As a boy he could jump a bar placed at Adam's apple, and was skilful at batfives and a good thrower ; on e occasion he killed a hare by throwing a marble at it. At Cambridge was devoted to hunting, shooting and riding ; he became a very good ot, and once in America killed twenty-three snipe with twenty-four ots ; he could walk thirty miles on most of the days of a long walking r and climbed Snowdon ; he could ride twenty-two miles during the ht to see a fire, he and his friends "riding like incarnate devils." he three years at Cambridge," said Darwin, " were upon the whole most joyful in my happy life ; for I was then in excellent health d almost always in high spirits[4]." On the *Beagle* voyage also (1831-6) was habitually in full vigour, though he suffered a good deal from -sickness. His energy moved the admiration of his comrades, and e in Patagonia when the party had been eleven hours without ter and were exhausted, Darwin alone, with one other, had the ngth to struggle on in search of it. Indeed the whole nature of the edition, with its five years' wandering, its changes from snowy d to tropical heat, its long geological tours, its adventurous rides ough parts never before trodden by Europeans, its chances of rthquake and pistol-shot, proclaims a young man of at least sound lth and nerve.

What, then, was the cause of the ill-health of later years ? Nobody ms to know. It was not (we are told) due to the sea-sickness of the *agle* days, nor to any weakness of heart. The doctors could only ggest that it might be a form of gout ; and at times Darwin connected vith a severe illness which he had had in America in 1834, in which ery secretion of the body was affected, and the symptoms of which, en described, completely puzzled his father, who was a doctor. this latter suggestion we shall return presently.

I desire, however, to put forward quite another view and to suggest deeper cause. Darwin's body was sick because his mind was sick

[1] I., 381. [2] I.,113. [3] III., 178. [4] I., 56.

and his being divided against itself ; his case was nervous and analogous to many that are successfully treated by Christian mind-healers to-day. We notice several symptoms in him that are not uncommon in nervous cases.

Firstly, although so wretchedly ill, he did not look it. Owing perhaps to his ruddy face (says his son) people thought him less of an invalid than he was, and " his expression showed no signs of the continual discomfort he suffered." At one of his worst times he writes : " Everyone tells me that I look quite blooming and beautiful ; and most think I am shamming, but you have never been one of those.[1]"

Secondly, he was often wonderfully improved by a complete change altering the whole current of his thoughts, but the betterment did not last and he sank back into his old state. Thus in 1845 " my little ten-day tour made me feel wonderfully strong at the time, but the good effects did not last[2] " ; and in 1849 he thought he had found a cure in a water-establishment at Malvern, but the benefit passed away. Again he writes from Aldershot in 1857, " having already received [in a fortnight] an amount of good which is quite incredible to myself and quite unaccountable. I can walk and eat like a hearty Christian, and even my nights are good. I cannot in the least understand how hydropathy can act as it certainly does on me. It dulls one's brain splendidly ; I have not thought of a single species of any kind since leaving home[3]." And in 1859 he writes from Ilkley, " I have been here nearly a fortnight, and it has done me very much good," but a month later, " Have been hydropathising here for the last six weeks, with very little good as yet," and a few days after his return home, " Ilkley seems to have done me no essential good[4]." The truth was that such remedies were superficial ; they changed his thoughts and raised his hopes without touching the hidden root of his disease.

Thirdly, we observe that Darwin sank more and more into a life of binding routine ; his mind began to move in a groove and could not escape. And this is often the case where an unhealthy mental habit has been formed ; for the mind, finding that each attempt to break the bond and to alter the habit brings much suffering, tends to follow more and more the well-trodden path and in the end to become completely enslaved. " As long as he remained moderately well," says his son, " there was no break in the regularity of his life. Week-days and Sundays passed by alike, each with their stated intervals of work and rest. It is almost impossible, except for those who watched his daily life, to realise how essential to his well-being was the regular routine that I have sketched : and with what pain and difficulty anything beyond it was attempted[5]." Thus he writes : " We live like clockwork[6] " (1845) ; " Have been in such an absorbed, slavish, overworked state, that I had not heart without compulsion to write

[1] I., 111.
[2] I., 344.
[3] II., 91.
[4] II., 171, 219, 244.
[5] I., 127.
[6] I., 334.

anyone or do anything beyond my daily work[1] " (1859) ; " It is lly a great evil that from habit I have pleasure in hardly anything cept Natural History, for nothing else makes me forget my ever-current uncomfortable sensations[2]." (1868) ; " As long as I pass a rfectly uniform life, I am able to do some daily work in Natural story, which is still my passion[3] " (1872). We have already seen how gave up almost all outside activities ; and if he tried to be idle, the mons of depression and misery seized him. " Nothing," he says, s so intolerable as idleness[4] " (1839) ; " It is so weariful, killing the ole afternoon, after twelve o'clock doing nothing whatever[5] " (1859) ; cannot be idle much as I wish it, and am never comfortable except en at work[6] " (1861) ; " It seems as soon as the stimulus of mental rk stops my whole strength gives way[7] " (1869) ; " I am almost o old to undertake the job, yet it is worse to be idle[8] " (1879). " He uld not rest " (says his son) " and he recognised with regret the adual change in his mind that rendered continuous work more and re necessary to him as he grew older[9]."

What then was the mental cause to which these symptoms point ? lay in the manner of life and thought which he followed and which ve little or no scope and freedom to certain parts of his mind. For rwin was something more than a scientist ; he was gifted with a rich d varied nature, nay, with a beautiful one. His intellect was great, affections warm, his moral feelings strong ; and behind these there a deep religious sense, which, though he never developed it fully, s the key to his character and virtues. And, thus richly endowed, narrowed himself to one " sole employment " and tried to fit his hement sympathies and interests into the Procrustean bed of the ntific method.

The real Darwin is best seen in the Cambridge and *Beagle* days, fore his mind was wholly dominated by his scientific interest and en he was yet living (to use his son's phrase) " with a rejoicing thusiasm." In those days we see first of all a young man of a strong ntific bent : on this subject, however, no more need be said, for it sufficiently well-known : the child was father of the man. But next see a young man with a great love of beauty and beautiful things : rature, music, art and scenery meant much to him. He took the atest delight in Mozart and Beethoven's symphonies, and one of chief joys was to listen to the anthems at King's College ; and e pleasure of music was so intense as sometimes to make his back ver and a deep sigh to escape him. " The Music Meeting," he ites, " was the most glorious thing I ever experienced." His friend meron speaks of his " great liking for first-class engravings " and w " he spent hours in the Fitzwilliam Museum looking over the

[1] II., 167.
[2] III., 75.
[3] III., 174.
[4] I., 300.
[5] II., 164.
[6] II., 360.
[7] III., 108.
[8] III., 332.
[9] III., 91.

prints." Towards the end of his *Beagle* tour he writes, "When I return to England, you must take me in hand with respect to the fine arts. I yet recollect there was a man called Raffaelle Sanctus. How delightful it will be once again to see Titian's Venus. How much more than delightful to go to some good concert or fine opera. These recollections will not do. I shall not be able to-morrow to pick out the entrails of some small animal with half my usual gusto[1]." He loved literature also, especially poetry. At school he could learn forty or fifty lines of Homer or Virgil in Morning Chapel, and took "intense delight" in Shakespeare, whose works he used to have read to him at Cambridge by one of his friends; on the *Beagle* voyage Milton was his favourite, and shortly after his return he "took much delight" in Wordsworth and Coleridge. As to scenery, his accounts of his long tour are full with extravagant praises of what he saw. "Glorious, exquisitely beautiful, grand, sublime, gorgeous, magnificent, wonderful, majestic" are typical epithets: and we read such sentences as "The exquisite glorious pleasure of walking amongst such flowers and such trees cannot be comprehended but by those who have experienced it";

"I give myself great credit in not being crazy out of pure delight"; "My mind has been in a perfect *hurricane* of delight and astonishment"; "I never experienced such intense delight"; and many others.[2]

Indeed all his feelings were remarkably strong, and most of all his sympathies and affections for others; he was a true lover of his fellows. His devotion to his friends was almost passionate; his indignation at cruelty or evil was so fierce that it was apt to burst bounds; his sympathy even with small sufferings was so great that in later years he could hardly bear to look at the cut finger of his child. At Cambridge his tirades against the Slave Trade and the persecution of the Poles stirred his friends to the depth. "A more humane and tender-hearted man never lived," said his Cambridge friend Herbert. When he visited the slave countries during the *Beagle* voyage his anger and pity knew no limit. "This is a dark picture," he cries, "but how much more shocking the unquestionable fact that all the women who appear to be over twenty years old are massacred in cold blood. . . . Who would believe in this age that such atrocities could be committed in a Christian country?[3]" And at the end of the *Naturalist's Voyage* we read, "On the 19th of August we finally left the shores of Brazil. I thank God I shall never again visit a slave country;" and after giving examples of cruelty he proceeds, "And these deeds are done and palliated by men who profess to love their neighbours as themselves, who believe in God and pray that His will be done on earth! It makes one's blood boil, yet heart tremble, to think that we Englishmen and our American descendants, with their boastful cry of liberty, have been and are so guilty; but it is a consolation to reflect that we, at least, have made a greater sacrifice than ever made by any nation to expiate

[1] I., 256. [2] I., 231-7. [3] *Naturalist's Voyage*, 102.

ur sin."[1] In his conduct and letters to his friends there is a warm-earted frankness and spirit that is most attractive. Thus he writes Fox, whose friendship was the greatest of all his Cambridge pleasures: In your letter to Holden you are pleased to observe 'that of all the lackguards you ever met with I am the greatest.' Upon this bservation I shall make no remarks, excepting that I must give you l due credit for acting on it most rigidly. And now I should like to now in what one particular are you less of a blackguard than I am? ou idle old wretch, why have you not answered my last letter, which am sure I forwarded to Clifton nearly three weeks ago? If I was not ery anxious to hear what you are doing, I should have allowed you remain till you thought it worth while to treat me like a gentleman. nd now, having vented my spleen in scolding you, and having told ou, what you must know, how very much and how anxiously I want hear how you are getting on, the purport of this letter is finished. you did but know how often I think of you and how often I regret our absence, I am sure I should have heard from you long enough ago"[2]; again: "I am through my Little-Go!!! I am too much exalted humble myself by apologising for not having written before. But assure you before I went in, and when my nerves were in a shattered d weak condition, your injured person often rose before my eyes and unted me with my idleness. But I am through, through, through. could write the whole sheet full with this delightful word. . . . nd now I want to know something of your plans; what fun we will ve together; what beetles we will catch; it will do my heart good to once more together to some of our old haunts. . . . I long to e you again, and till then, my dear good old Fox, Yours most ncerely, C. Darwin[3]." His friend Herbert thus summed him up: He was the most genial, warm-hearted, generous and affectionate of ends; his sympathies were with all that is good and true; and he d a cordial hatred of everything false or vile or cruel or mean or shonourable. He was not only great, but pre-eminently good and st and loveable[4]." His intense love of home is well shown by the *agle* letters; thus: "How should you like to be suddenly debarred m seeing every person and place which you have ever known and ved for five years?"; "I almost cried for pleasure at receiving tters]"; and "But if you knew the glowing, unspeakable delight ich I felt at being certain that my father and you were well only ur months ago, you would not grudge the labour lost in keeping up e regular series of letters[5]."

But at the back of all these vehement and lofty feelings and closely nnected with them lay his belief in God and the truths of religion. arwin himself never realised how deep his religious feeling was, and rtainly it never gained free play in his life, but the marks of it are

[1] *N.V.*, 499. [3] I., 180. [5] I., 240, 245, 225.
[2] I., 176. [4] I., 166.

strong to a careful eye ; he had in high degree the *anima naturaliter Christiana*. In youth he held " the firm conviction of the existence of God and of the immortality of the soul," and the beautiful scenes of America often made his soul leap Godwards. " It is not possible," he writes, " to give an adequate idea of the higher feelings of wonder, admiration and devotion, which fill and elevate the mind ; . . . no one can stand in these solitudes unmoved and not feel that there is more in man than the mere breath of his body[1]." In the years following his return to England he tells us himself that he was " very unwilling to give up " his belief in Christianity, and that he often and often used to " invent day-dreams of old letters and manuscripts being discovered at Pompeii or elsewhere, which confirmed in the most striking manner all that was written in the Gospels[2]." Now no man is very unwilling to give up a thing unless it meets some real need of his being. Significant, too, is his frequent use of religious language ; the name of God occurs again and again, and he uses the word Christian to mean the best and highest thing ever seen. " God bless you, my dear old Fox," he writes ; " God bless you, my very dear old Herbert " ; " You are a true Christian and return good for evil. . . . God bless you for writing so kindly and affectionately." When his sympathies are deeply stirred religious language springs to his lips. Thus, on his return home from his voyage, he writes to Fitzroy, " Thank God, I found all my dear good sisters and father well " : and to Fox in bereavement, " I am equally assured how useless the sympathy of all friends must appear after so pure and holy comfort as the Bible affords " (1829). And in the indignant passage already quoted he speaks of the " sin " and " guilt " of slavery, of the need of " expiation " ; he " thanks God " he will see no more slave countries, and his " heart trembles " at the deeds of " men who believe in God and pray that His will be done on earth." Now these are not words of mere morality ; they are religious, even theological, and show the natural trend of his mind. Compare, too, the following beautiful passage from the *Naturalist's Voyage* : " Before we laid ourselves down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence and without the fear of ridicule or any ostentation of piety. At our meals neither of the two men would taste food without saying a short grace. Those travellers who think that a Tahitian prays only when the eyes of the missionary are on him should have slept with us that night on the mountain-side[3]." Finally we may note his interest in missions and his strenuous defence of the missionaries : " I look back but to one bright spot [in New Zealand], and that is Waimate with its Christian inhabitants " ; " The march of improvement consequent on the introduction of Christianity throughout the South Sea probably stands by itself in the records of history " ; and again, " They expect the

[1] *N.V.*, 503 ; Life, I., 311. [2] I., 308. [3] *N.V.*, 411.

ssionaries to effect that which the Apostles themselves failed to do. ey forget, or will not remember, that human sacrifices, and the power an idolatrous priesthood—a system of profligacy unparalleled in y other part of the world—infanticide a consequence of that system bloody wars where the conquerors spared neither women nor ldren—that all these have been abolished; and that dishonesty, emperance, and licentiousness have been greatly reduced by the roduction of Christianity. . . . But it is useless to argue ainst such reasoners. I believe that, disappointed in not finding the d of licentiousness quite so open as formerly, they will not give dit to a morality which they do not wish to practise, or to a religion ich they undervalue, if not despise[1]."

Such was the real Darwin, a man of wide and strong spiritual pirations and emotional interests, not only the patient investigator om we all know. But he neglected this vital part of his being; always wearing his doubting spectacles he came hardly to be able see without them. His constant weighing of evidence, collecting facts and balancing of probabilities left little scope for the faiths d intuitions and deep instinctive longings and feelings of life. He put yoke upon his true nature which it was not able to bear and against ich it struggled in vain; and at length he lost to some extent se deep emotions which had been the expression of his best self.

All this did not happen at once; it was a long and slow process, and rwin himself, led on by scientific zeal, had no notion of the danger. e observe the beginnings even so early as the *Beagle* expedition, ich took him away for five years from common life, from the love of ends, from the society of women, from many of his deepest interests d enthusiasms, and initiated him in his lonely course of scientific ndering. He tells us that during the voyage his love of science dually preponderated over every other taste, including his passionate ve of shooting. But as the voyage draws to its end we sometimes ar a note of weariness. He complains of its "interminable length[2]", his bitter regret at the separation from his friends, of its elessness except from a scientific point of view; he feels that the collection of his friends and of the artistic pleasures he has enjoyed th them will weaken his enthusiasm for scientific work. Evidently s mind is not altogether at peace. It is possible that the mysterious ness of autumn 1834, whose symptoms entirely puzzled Dr. Darwin, d to which Darwin himself sometimes traced his later ill-health, s mental in origin, and was the first warning note from that part his being which was beginning to be smothered by his scientific terest.

On reaching home in 1836 Darwin pursued his work with ever eater ardour. He gave up everything to it and started to arrange his sults. He complains indeed that his work keeps him from his friends,

[1] *N.V.*, 430, 505, 413. [2] I., 258.

but still he goes forward with it. "I have plenty of work for the next year or two," he said in 1837, "and till that is finished I will have no holidays[1]": the time was to come when he could write (1861), "The word holiday is written in a dead language for me, and much I grieve at it[2]." Very soon also he began to collect facts on the Origin of Species, a labour which lasted for twenty years, and he could sometimes do this when he could do nothing else for illness. His industry (he said in 1876) had been "nearly as great as it could have been in the observation and collection of facts." Three years before the publication of the *Origin* he writes (1856), "My notes are so numerous during nineteen years' collection that it would take me at least a year to go over and classify them[3]." Slowly his mind became "a kind of machine for grinding general laws out of large collections of facts," and he could write (1858), "It is an accursed evil for any man to become so absorbed in any subject as I am in mine[4]; " and "I feel it in myself possible to get to care too much for natural science and too little for other things[5]" (1864). The spirit of his scientific ardour is revealed in the words to Gray (1862), "A man of science ought to have no children—perhaps not a wife; for then there would be nothing in this wide world worth caring for, and a man might (whether he could is another question) work away like a Trojan[6]." Truly he did well to add the words "whether he could, etc." ; for a man, especially a man of strong feelings and warm heart, cannot cut himself off from the common affections of life without paying the price. Life is a larger and finer thing than Science.

It was because his deeper nature was not satisfied with his merely scientific outlook and work that signs of weariness with his labour are often seen. His son indeed says that "he always gave one the impression of working with pleasure and not with any drag," and Darwin himself often speaks of his joy in scientific investigation, and a year or two before his death he said that he did not regret giving his life to science. But none the less we read such words as these: "My work is everlasting," "My abominable volume [which] I almost hate," "I am weary of my work," "I have an insanely strong wish to finish my accursed book[7]" (all in 1858 or 1859); "I have been for some time in despair about my book and if I try to read a few pages I feel fairly nauseated. It is not worth one-fifth of the enormous labour it has cost me. . . . The devil take the whole book; . . . and yet now I am at work again as hard as I am able[8]" (1868); "If I could occupy my time and forget my daily discomforts or rather miseries, I would never publish another word[9]" (1871); "You ask about my book, and all I can say is I am ready to commit suicide[10]" (1875); "I

[1] I., 280.
[2] II., 360.
[3] II., 71.
[4] II., 139.
[5] *More Letters of Darwin*. I., 247.
[6] *More Letters*, I., 202.
[7] II., 111, 168, 150, 164.
[8] III., 75.
[9] III., 146.
[10] III., 328.

e everything to make me happy and contented, but life has become
wearisome to me[1]" (1881). The following quotation sums up the
ation well: "It is a horrid bore to feel, as I constantly do, that I
a withered leaf for every subject but science. It sometimes makes
hate science, though God knows I ought to be thankful for such a
nnial interest, which makes me forget for some time every day my
rsed stomach[2]" (1868). He loved science, but he loved other
gs even more, and the rest of his being ever rebelled against the
usive domination of his scientific zeal.

Let us now turn to see the mental results of this one-sided
elopment. First, his religious feeling weakened, till in the end he
d call himself "generally" an agnostic. It is true that he still
etimes uses religious language, especially when he speaks
remeditatedly and in moments of emotion. "Thank God," "God
s you," "God knows," are often found in his letters, most of all
n he writes to Hooker, the greatest of his later friends. On the
h of a child he writes to Fox: "Thank God, she suffered hardly
l"; "I thank God I hardly ever cast one glance of displeasure on
" (1851). And three years before he died, when he says that he
ls no remorse for having committed any great sin," we see again the
rally religious trend of his mind. Again in 1876 he finds the idea
he complete annihilation of mankind an "intolerable thought,"
in the last year of his life speaks of the "overwhelming force"
which the conviction that there must be a mind behind the
rivances of nature often comes into his mind[4]. For many years
he subscribed to the South American Missionary Society. But
the less when it came to a formal statement of his views he
ed more and more to declare himself an agnostic. His religious
f was slowly ebbing away; his excessive caution and scientific
ense of judgment refused to allow him to trust those religious
gs which once he had owned and which were so nearly related
is vehement affections.

t times he tried to comfort himself with the idea of duty. Though
ous belief be gone, "man can do his duty." Ah! but duty is
d word in the ears of a warm-hearted man, a word savouring of
aw rather than of the Gospel. The austere passionless man like
can make shift with a religion of duty, though not without paying
rice of intellectual pride and aloofness; but a Darwin, overflowing
feeling and high desires, needs something warmer, something that
ks of glory and splendour and holiness and love. Romanes
plained that when he gave up belief in God the universe lost its
of loveliness, and there can be little doubt that Darwin in his
est being felt the same loss, though he did not recognise it so
ly. And it was this sense of loss, dimly felt, that lay at the root
at strange fearfulness and anxiety of spirit which we see in his

[1] III., 356. [2] III., 92. [3] I., 380, 133. [4] I., 312, 316.

later life. What has happened to the freedom and confidence and "rejoicing enthusiasm" of his Cambridge days? It is all gone; the heart seems to have gone out of him. He is in a state of "mental paralysis[1]"; he doubts and ponders and considers; he imagines scruples and objections; he has little belief in himself, his judgment and merits; he is unwilling to defend himself; he is afraid of the future, at times seems almost a pessimist. "Never to look to the future, or as little as possible, is becoming our rule of life. What a different thing life was in youth with no dread in the future; all golden, if baseless hopes[2]" (1861); "Ah! in those days [at Cambridge] there were no professions for sons, no ill-health to fear for them, no Californian gold, no French invasions. How paramount the future is to the present when one is surrounded by children. My dread is hereditary ill-health. Even death is better for them" (1852). When two members of the family are ill he writes (1862), "We are a wretched family and ought to be exterminated. . . . There is no end of trouble in this weary world. . . . But it is foolish complaining[4]." Once upon a time he could talk of the "pure and holy comfort of" the Bible; now he has no anchor of the soul when trouble comes or is feared.

Most remarkable also is his extreme scrupulosity, a sure sign of an unhealthy mind. Wallace wrote of Darwin's "self-abnegation in confessing himself wrong and the eager haste with which he proclaims and even magnifies small errors in his works[5]." He might have spoken more strongly. Darwin is so anxious not to be untruthful or over-confident that he tends to accuse himself of faults and to imagine errors that have no existence; he worries himself over minute points that would not even present themselves to the normal mind. Thus he has morbid scruples about publishing his views on the Origin of Species, because he has seen Wallace's Essay on the same subject; and he has actually "quite resigned" himself and "written half a letter to Wallace to give up all priority to him[6]," when the more robust judgment of Lyell and Hooker saves him from a step so unfair to himself. For his own priority was unquestionable. He had thought of the main idea about twenty years before, and had written a sketch of his theory which was read by Lyell in 1844; for years he had been collecting and sifting a vast array of facts bearing on the matter: whereas Wallace's essay was only lately conceived, was written in three days, and was not backed by this solid array of proofs. Or let the reader turn to two incidents (related in Vol. III., 54, 55) that illustrate a somewhat excessive anxiety about hypothetical errors. The Vicar of Down tells how Darwin surprised him by a visit at night. He wished to explain some words he had spoken that day at a parish meeting on a matter of no great importance. What he had said was perfectly accurate, but he feared the Vicar might have drawn an erroneous conclusion, and he would

[1] III., 209. [3] I., 382. [5] III., 185.
[2] II., 360. [4] II., 383. [6] II., 128, *Cf.* 117, 118.

not sleep till he had explained them. Again, Romanes relates how in a general conversation at Down a flimsy hypothesis of a highly speculative character was put forward, and in the discussion Darwin remarked ' incidentally " that he had felt most of the sublime when standing on a peak of the Cordillera. The talk changed and Darwin went to bed, but after several hours came down again in his dressing-gown at one o'clock in the morning, in order to make a trifling correction. Since he went to bed (he said) he had been thinking over the conversation, and he now felt quite sure he had felt even more of the sublime in the forests of Brazil. " I thought it best to come and tell you this at once, in case I should be putting you wrong." He then went back to bed. Romanes was " very much impressed " by this, and said that he had never met any other man who would have broken his night's rest for such a reason, instead of waiting till next morning. And we can agree with him ; for surely there is a certain want of proportion here. The world could not go on, nor its work be done, if men in general thus worried over their words, scrutinising them as with a microscope to find remote possibilities of error.

Another form of Darwin's self-mistrust and over-anxiety was his excessive modesty and self-belittlement, coupled with extravagant praise of others. Romanes told him that if he had not known him so well he would have thought him guilty of mock-modesty. Thus we read, ' I am well aware how very ignorant I am, and how crude my notions are[1] " (1876) ; " My own mind is decided, but good heavens, how little that is worth[2] " (1856) ; " I grieve to differ from you [Wallace], and it actually terrifies me and makes me constantly distrust myself[3]." To Huxley he writes : " It is a much greater shame that anyone should have the power to write so many brilliant essays as you have lately done. There is no one who writes like you. . . . If I were in your shoes I should tremble for my life. . . . What a man you are ! There are scores of splendid passages and vivid flashes of wit[4] " ; to Spencer : " My unbounded admiration for your article ; everyone with eyes to see and ears to hear ought to bow their knee to you, and I for one do[5] " ; to Gray : " You are prodigal in originality in your reviews[6] " ; to Wallace : " My unbounded admiration for your book. . . . You have written, as I believe, a grand and memorable work which will last for years[7] " ; to Fiske : " I have never in my life read so lucid an expositor (and therefore thinker) as you. . . . It pleased me to find that from my own crude thoughts I had arrived at some of the same conclusions as you. . . . Parts of the *Descent of Man* must have appeared laughably weak to you[8]."

The truth was that Darwin by putting himself constantly into that receptive attitude to life, that childlike teachability and freedom from

[1] III., 344.
[2] II., 83.
[3] III., 124.
[4] III., 113, 150.
[5] III., 165.
[6] III., 273.
[7] III., 230.
[8] III., 193.

self-opinion, which science demands, over-developed one set of virtues. It is doubtless a grand thing to be modest, careful, reverent, truth-loving, but it is also a grand thing to go out boldly into the world and slay the dragons, trusting in God and your own spirit. There are active virtues as well as passive, and Darwin by nature had his full share of the former. But he never gave them a chance : the fear of being wrong, the thought of some possible bias lurking in his mind always weighed him down, destroying his self-confidence and paralysing his aggressive powers.

The mental loss of which Darwin himself was most conscious in later life was that of his artistic sensibilities. The passage in which he speaks of it is well-known : " Up to the age of thirty or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge and Shelley, gave me great pleasure. . . . Formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry ; I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. . . . I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts. . . . The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature[1]."

Finally it should not be overlooked that Darwin complained of a weakened capacity of friendship. He used to say that it grieved him to find that for the friends of his later life he had not the warm affection of his youth.[2] His son indeed appears to doubt whether this was really the case, but the published letters are against him. The later letters to his friends, though they show a true and deep friendship, lack the intense affection, the passionate abandon and spontaneity of his early letters to Fox and Herbert ; they are quieter and more matter of fact, altogether less emotional in tone ; they have lost something of that spirit and charm which even to-day so strongly move the sympathy of the reader. And therefore we need not hesitate to take Darwin's word and to add this to the other mental losses which he suffered.

But it may be said : " Let all this be granted. Nevertheless the sacrifice was worth the cost, and science has gained through Darwin's single-minded devotion and labour and misery." Doubtless science has gained, but science was only able to use a portion of his life : what are we to say of perhaps two-thirds of a working life unused and so many great gifts thrown away ? Late in life he said that though he had not committed any great sin, he had, " often and often regretted that he had not done more direct good to his fellow-creatures[3]." There

1 I., 100. 2 I., 142. 3 III., 359.

spoke the active and vigorous part of his nature, which had been stunted. It is not enough to abstain from wrong and to have high ideals. Man must fight and struggle and suffer ; he must take risks and sometimes stake all upon a throw ; he must lead as well as follow ; he must teach the ignorant, spur on the laggards, rebuke the faint-hearted ; he must keep up a good courage when all seems to go wrong, believing in himself even against the facts ; like the Apostle, he may have to come with the rod and not with the spirit of meekness. More is required than resignation, patience, candour and unassuming goodness ; above all, more is required of so strong and fine a nature as Darwin's.

Let it not be thought that I have desired to speak a word of disrespect towards a great and much-suffering man. Darwin's mistake was one of judgment only, and was made in all good faith and through excess of zeal ; and it is one that we all make sometimes. He forgot the Aristotelian dictum that virtue is a mean, and allowed the balance of his nature to become unequal ; he saw things a little askew, a thing very easy indeed for a man who hits on some new idea and begins to live for it. And some of the blame, if blame there be, must be laid on the shoulders of those, his opponents, who mixed up Religion with iron theories of inspiration and other traditions of men and offered him the choice of all or nothing.

But if this view be true, what then ? Why, it means that science is a good servant, but a bad master ; it means that there are deep things in the human mind far out of the reach of the inductive method and not to be settled by the mere accumulation of examples ; it means that agnostic and atheistic scepticism, if carried out thoroughly and in the long run, would at last destroy our belief in goodness and beauty and even truth ; it means that certain scientists who have prided themselves on freedom from prejudice (I do not refer to Darwin) have had a hopelessly distorted and one-sided view of the nature of men and of things ; it means that the tide is about to turn, and religion, after being too long on the defensive, will claim again the whole of life as her province, and prove anew by a more powerful preaching and a sounder philosophy that the freedom of all parts of our personality can only be won by the belief in God which comes through Jesus Christ our Lord.

J. F. Mozley.

THE ETHICS OF INDUSTRY[1]

I HAVE been asked to speak this morning upon the Ethics of Industry. I have nothing very new to say, and yet it is a good thing that when we gather together to consider purely economic and practical problems we should remind ourselves why we are interested in them. As one of our members said at the opening meeting, "we must start from the top." For we do believe that ethics has as great a place as economics in our lives and in our world; indeed it has a greater place; and so we must try to connect ethics with industry.

We naturally and rightly look at the subject of business ethics from two standpoints—one personal, and the other more general. Recently, in an article in the CONGREGATIONAL QUARTERLY,[2] a business man told us that a Socialist friend asked him the following question: "Can a Christian engage in modern business?" Apparently the writer was very much troubled about the answer to that question. Well, I think that we might ask almost as usefully whether a man can be a Christian and a Socialist, or whether he can be a Christian and live at all. To either question it would be easy to make a case in the negative.

We could prove up to the hilt that a man cannot be a Christian and live in modern business, but by the same line of reasoning, if we were logical, we should take a vow of poverty, and live the life of St. Francis of Assisi. Not all of us can rise to that great height of sacrifice, especially if the sacrifice involves, not only ourselves, but other people. I think that the ordinary man finds things less difficult than the writer of the article to which I have referred. He was troubled about such things as the cutting of prices and the lower figure at which his competitor could supply goods. He was troubled about the low wages that he was compelled to pay. He was troubled because when he had not enough work he had to dismiss his men, and because men came to him and offered him goods at a lower price than the cost of production, knowing that, if he did not take them, his competitors would.

Well, I suppose these things, when we consider them, trouble us all, but both in life and in business we find certain conditions prevailing that we are compelled to accept in order to carry on at all. The life of most of us is really a compromise with existing conditions. But we cannot take on ourselves the sins of the whole world. There is only one man who was great enough and holy enough to do that. I do not think we can be held responsible for the conditions that we find, provided that in every possible way we seek to stamp our own personal influence upon

[1] An Address delivered to business men.

[2] By Mr. W. T. Carter, CONGREGATIONAL QUARTERLY, Vol. II, p. 6.

them, and to alter whatever conditions are not as Christ would have them. Probably more can be done by individual action and by personal influence than is commonly recognised. Still, we cannot alter a whole system of trading by individual action, though personal influence, exerted over a length of time, has often been known to effect a wonderful change.

I think that one of the ethical laws of business which is sometimes looked upon as not ethical at all, but as mere sordid selfishness, is that we must make a business pay. Surely, however, it is more ethical to make a business pay than to live at the expense of other people! Again, it is not unethical to make a profit. How much profit we should make, what the percentage should be, is a question not of ethics but of arithmetic.

If we were to say that one particular man was making too big a profit, should we be recommending an ethical course if we told him, in order to reduce his profit, to undersell his competitors? That would be quite a nice problem in balancing ethical considerations against one another. The question of profit to my mind is really a matter of convenience, of policy and of economic considerations, not essentially a matter of ethics. The ethical questions are: "How is that profit made? Is it made by unethical means? Is it made by causing suffering to others, or by dishonest practices?" We hear too much about the impossibility of being actuated in business by ethical considerations.

At the C.O.P.E.C. Conference at Birmingham a letter was read from the Solicitor-General in which he hoped that as a result of such movements as C.O.P.E.C. the conduct of men engaged in business and industry would one of these days be measured by the high standard of honour which prevailed among professional men. Personally, I always resent any such suggestion. I believe that there is as much honour, and as much willingness to sacrifice their interests to the common good, as much desire for co-operation and as much striving after high ideals in the community of business and commerce as in any professional community. Moreover, I believe this statement holds good both of the workers themselves and of their leaders—industry is not solely composed of employers! I should like to tell Trade Unionists, their officials, and the public that employers and employed have as fine a standard in business as exists in any of the professions. The other day I read the words of a well-known Catalan leader, Senor F. Cambo. He said: "More important than all Britain's mines and factories, her ships and her banks, the splendid business of Britain has been, and is still, that derived from the confidence inspired by her commercial reliability. The Britisher does not cheat, he fulfils his promise, he carries out his part of the bargain—with regard to time of deliveries, he always honours his signature. Here is the principal source of trade in Britain."

That is really a fine testimony, and, without bragging, I do feel that British industrialists generally do not deserve to be put on a lower plane, as regards their standard of honour, than if they were professional men—in spite of the severe criticisms the latter sometimes bestow on them.

Quite recently I have had to do with a movement which is going on among certain business sections with regard to the adoption of standards of business practice. A committee of men connected with different industries was got together and, partly in co-operation with some American business men who had been doing the same thing, they drew up a set of such standards of business practices. It was merely a skeleton draft, because we recognised that standards that are appropriate for one business are not necessarily appropriate for another. We found that the standards laid down by the American business world are strangely different from those which are looked upon with favour by the British. The American, in setting out a code, tries to provide for every contingency, likely or unlikely, that might conceivably arise within the next thirty or forty years. I am told that American legislation is somewhat on the same lines. On our side, we discuss a principle for thirty or forty years, and when it has been adopted by universal practice, we pass it into law ! The Americans pass the law, and spend the next thirty or forty years in trying to persuade the people to obey it. Whether that diagnosis is correct or not, I noticed one curious fact in connexion with these standards. The American, as I said, goes into detail, and he puts a high moral precept that might have been taken straight from the Sermon on the Mount by the side of some quite small matter that we should hardly regard as involving ethics at all, dealing perhaps with a scheme framed in order to secure discount. To introduce that sort of thing into our standards of practice in British trade would lead to anger, and then to ridicule.

But the first relationship that the Committee considered was that existing between business people and their employees. Here is an outline of the suggested standard :

> (1) Each member should aim to be the best employer in his particular classification in his town or district, pay the highest wages consistent with his trade agreements and local conditions ; should deliberately encourage juniors and apprentices, and endeavour to promote their education ; should make no discrimination between union and non-union employees ; and should provide, to the best of his ability, suitable sanitary and general welfare accommodation for his employees, including safety devices where machinery is operated.

I think that most of us look at this from a point of view beyond that of our selfish interests. We do not merely argue that apprentices

should be trained so that when we need skilled workmen we have got them to work for us. We should, and I think we do, realise the point of view of the non-skilled, and also of the skilled workman. "That young worker," we say to ourselves, "will be a better citizen, and a better man, and will have a better opportunity of using the powers that God has given him, and of expressing his own personality, if he is given the education that it is in our power to give."

That outlook gives us a very much finer and higher inspiration, and I think it will appeal much more to Trade Union leaders and others with whom we are working.

(2) Each member should endeavour to keep in personal touch with as many of his employees as possible.

That is a great difficulty. Many people say that one of the evils of modern industry is that the employer has been divorced from immediate touch with his workpeople. There is no doubt a great deal in this contention, though I remember being very much impressed by the story of the man who knew all his workpeople by their Christian names, and consistently underpaid them all! It seems to me that the two things—familiarity and justice—should go hand in hand. Undoubtedly, other things being equal, if decent conditions and good wages are given, it is infinitely better, and not only does it promote the smooth running of a business, but it helps to maintain conditions of mutual respect and cordiality, if there is a certain personal relationship between employer and employed. Of course, in a large scale business, that relationship is impossible, and it is incumbent on the employer who, whether by virtue of his own exceptional skill, or by some fortunate chance, is running such a business, to devise something to take the place of this personal touch. It may be that he can so impress his personality upon those immediately below him—his under-managers and foremen—that they will pass on his influence to those under them. That is the ideal method, and it ought not to be impossible to a man with strength of of character.

I need not here and now enter into other devices such as Works' Councils. They have been tried—sometimes successfully and sometimes unsuccessfully—but one thing is clear, that without some adequate substitute for the personal bond the employer is always liable to a certain amount of suspicion ; and irritation and friction arise more easily where the wielder of power is far removed from those who are affected by his actions.

(3) Should give them an opportunity of knowing something of the policy of the business and the work of other departments than their own.

That principle, of course, needs working out in the terms of each individual business or industry. In some industries there are Whitley

Councils. There are means of putting before the representatives of the workers the actual figures of the conditions of the industry as a whole. The Pottery trade is a case in point. It has a method of showing the average profits of the whole industry, so that the work-people are able to judge how far that industry can bear the burdens that are put upon it. This may not be possible in every trade, but it is perfectly wonderful how the disclosure of the facts to the workers and their representatives removes suspicion, and gives a fair and proper basis for agreement and for working arrangements. To my mind there is nothing in industrial affairs so desirable, and so likely to give useful results as letting in the light.

Then, we can let employees see other departments than their own. The other day it was pointed out that the monotony of certain operations in modern industry, which might be very distressing to a highly-educated worker, would not to a certain extent irritate a worker with a less active mind. That may be true, though I hope that such differences will diminish as time goes on and education becomes more widespread. But certainly many jobs are very monotonous and soul-destroying to the persons who are engaged in them. I think it should be possible to devise some mitigation. Imagine a man who is engaged on tapping a machine at a certain place all day—nothing else going on—just the one monotonous repetition. We have tried the experiment of letting our people have a guide to take them round the works, and explain something of the general process. Then they see how that particular monotonous operation contributes to the work of other departments, how it helps to build up the finished product, and how that product goes through the so-called unproductive departments and is eventually despatched to the consumer. If once they visualise their work as an essential part of a great whole it makes some appeal to their imagination, and you will often find imagination in unexpected quarters, as frequently perhaps in the work shop as in the Board Room !

(4) Should also endeavour to make employment as regular as possible.

I think we do carry out that rule. Moreover, while the friendly or public-spirited conduct of individuals may seem to have little effect in giving stability to business, and thus helping to mitigate the movements of the trade cycle, nevertheless, as the years go by, our example and that of others will modify very considerably the psychological factors involved in the trade cycle. Increasing knowledge, confidence, and co-operation will gradually take the place of greed, suspicion and a frenzied desire to succeed at whatever cost to others.

(5) Should not criticise employees before their fellows or before customers.

That seems a matter of good manners, and here, as elsewhere, is often difficult to differentiate good manners from good morals.

A good deal, as I have said, rests upon the question of confidence. he greatest evils in our industrial system spring from suspicion etween classes, suspicion between employers and employed, and ven acute suspicion between the various groups of employed. There an be little progress along any line until there is genuine confidence etween employer and employed. We are blocked in every way ntil that is established, but when it is, we can build up a co-operative ructure, to which everyone contributes, and the style of whose rchitecture is a matter for mutual agreement.

As for our relations with competitors and with customers, with hich other sections of this document are concerned, they are all very teresting, from the ethical standpoint, but perhaps not quite interesting as the industrial side of our subject, with which e are more intimately concerned. It is especially important to us on s personal side. We are often impatient with the professional men ho sometimes criticise us and with the parsons who are willing and nxious to set our house in order. We tell them to mind their own usiness, to reform their own Church and to leave people who under- and it to carry out reforms in the business world. I think we are ght, *but only if we ourselves mean to carry out those reforms.* It is our wn responsibility, because in our hands, very largely, are the emedies—and it is our privilege, because we have the power. It is ork that we can do more readily and better than any outsider can it, if only we will.

Now, a word about our so-called system. It is very often a lack of stem rather than anything else, and that is the reason for our presence ere. We believe that there are things that can be altered, and we esire to alter them. We have been discussing the trade cycle because e recognise that the question of unemployment is an ethical question. nemployment has disastrous effects upon the character of those who e suffering from it, very often mere boys and girls who have come raight from school, and have learned nothing of the business of life. hey are flung into the labour market feeling that there is no room and work for them, and that they are not wanted. We may not be a very naginative people, but surely we have enough imagination to realise ne evil effect of such feelings upon a youngster's character, or to put urselves in the place of older men and women who are likewise unwanted units."

Here and elsewhere, co-operation is absolutely essential. We must ave the co-operation of all parties who are engaged in industry, just s we must all contribute towards the national up-building. But erhaps, as employers, when we look at the ethical side of industry, ur first duty is to be brave. We must take our courage in both hands. Ve must not only be willing to sacrifice part of our profits—that is

comparatively easy, if we take a decent view of life—but we must do a harder thing, we must sacrifice our prejudices and our most cherished convictions. For example, when we come to discuss the trade cycle or any other economic question, are we prepared absolutely to free our minds of all preconceived ideas, and let truth lead us where it will, even if we have to renounce those political and industrial precepts which have hitherto guided our lives? That is the test to which we must all submit, and which we have the right to impose on one another. It is idle to study any great problem from a merely partisan standpoint. We must study it on its merits, and be brave enough to face the facts, whatever they are.

Again, whether we are Trade Unionists, employers, or professional men, if we are also Christians we must judge everything by the rule of Christ. That must prevail in our everyday business as well as in our personal or church relationships.

Bacon wrote: "I hold every man a debtor to his profession. That as he doth expect to receive countenance and profit therefrom, so ought he to endeavour to be a help and ornament thereto."

Business itself furnished us with the means of expressing the very best that is in us. The opportunities it gives us are as worthy as those offered by any religious institution. Our spiritual life can be realised in the terms of business. Of course, the task is not easy, and it cannot be carried out perfectly. Perfect instruments are rare in any sphere; and we in the business world are very imperfect instruments. We make mistakes, we sometimes fail; but failures need not deflect us from our abiding purpose—which is to do all we can for the coming of Christ's Kingdom.

May I pass on Berton Braley's excellent recipe for business men—and others? Here it is:

It's doing your job the best you can
And being just to your fellow man;
It's making money—but holding friends,
And staying true to your aims and ends;
It's figuring how and learning why,
And looking forward and thinking high,
And dreaming a little and doing much;
It's keeping always in closest touch
With what is finest in word and deed;
It's being thorough, yet making speed;
It's daring blithely the field of chance
While making labor a brave romance;
It's going onward despite defeat
And fighting staunchly, but keeping sweet;
It's being clean and it's playing fair;
It's laughing lightly at Dame Despair;
It's looking up at the stars above,
And drinking deeply of life and love;

It's struggling on with the will to win,
But taking loss with a cheerful grin;
It's sharing sorrow and work and mirth,
And making better this good old earth;
It's serving, striving through strain and stress,
It's doing your Noblest; that's success!

SYDNEY W. PASCALL.

SUNSET ON THE HIGH VELDT

WESTWARD long lines of golden green
Mark the departing day.
Sparkles o'erhead a purple sheen
Where winds with light clouds play.
Th' responsive East is all aflame—
Opal, amethyst, ruby, rose,
Countless colours, without a name
Together exult; the red earth glows.
Every rock flings back the fire
And the heart shouts with high desire.
Earth and the heavens westward roll
Till thought breaks prison,
And lo—the *Soul!*

Here is no longer day, nor night,
Earth and her hours now cease.
These are the ways of endless light,
The roads of heavenly peace.
Sense is o'erpast; the freed soul soars
To the glory that will be,
And trembling, worships on the shores
Of God's eternity.
So Daylight falls.
By night, this sky
Bemoans no whit its loss,
God sets ten thousand lights on high,
And in the South, the Cross!

NELSON BITTON.

South Africa.
October 20th, 1924.

JACOB BÖHME.

JACOB BÖHME was born in 1575 at old Seidenberg, a village near Gorlitz, in Germany. He died in 1624, so that his work has now been before the world for 300 years. It is still alive to-day and has to be reckoned with by any student following the development of European thought. That in itself is no mean title to fame. The basis of his celebrity is that he struck out a fresh vein of religious experience which has not yet been exhausted, and is only now coming to be classified and understood. He is known as the shoemaker theosophist, and he may be said to stand at the fountain-head of theosophical speculation in the modern world. In spite of his German birth the characteristics of his mind are essentially Hebrew. We do not know enough of his ancestry to trace any Jewish hereditary connexion, and it is possible that the ancestral line is spiritual, the point of contact being his entire dependence in early days on the Bible. It will be evident as we proceed that his mysticism is not of the Teutonic type to which Tauler, Ruysbruck, and Luther belong, but of the Rabbinic type which begins its speculative career with the pre-suppositions of the Old Testament.

Böhme has a distinct place also in the line of philosophy. Hegel refers to him as a " powerful mind," and on the qualities of minds Hegel was a good judge. Schelling and Franz Baader explicitly acknowledge indebtedness to him, and in France St. Martin became a disciple.

The story of his life is picturesque and tragic enough. His parents being poor peasants, as a child he was employed, with other village children, in watching cattle in the fields. Like Joseph, son of Jacob, he was a dreamer and saw visions and heard voices—in modern phrase he was clairaudient and clairvoyant. Especially he told of an incident when a stranger came to him and called him forth from the shop where he was working and said : " Jacob, thou art as yet but little, but the time will come when thou shalt be great, and become another man, and the world shall marvel at thee. Therefore be pious, fear God, and reverence His word, especially read diligently the Holy Scriptures where thou hast comfort and instruction ; for thou must endure much misery and poverty, and suffer persecution. But be courageous and persevere, for God loves and is gracious unto thee." Thereupon the stranger clasped his hand and disappeared.

A lad who had such experiences and talked of them was likely to have trouble with other people. The staple industry of Seidenberg was then, as it is now, shoemaking. Böhme had been apprenticed to a shoemaker, and the other apprentices tried, as is usual in such cases, to take the nonsense out of him. The master dismissed him, saying

: would have no " house prophet " to bring discord into his house.
» Böhme became a travelling journeyman. In his travels he
scovered that the Evangelical Church was split into parties and
rgely occupied even then in sectarian recriminations. He called it
abel, and this it remained in his thoughts and books to the end. He
ung to Scripture and especially to the promise that the Holy Spirit
ould be given to him that asked for that supreme gift, and one day
hen at work, he was lifted into a condition of blessed peace—a Sabbath
the soul—that lasted for seven days, and during this time he was
wardly surrounded by a Divine Light. " The triumph that was
ien in my soul I can neither tell nor describe, I can only liken it to a
surrection from the dead." This was, though he did not know it,
true mystical experience such as befell Madame Guyon, Tauler,
t. John of the Cross, Santa Teresa and many others.

In 1594 Böhme returned to Gorlitz, became a master shoemaker
1599 and married a tradesman's daughter, with whom he lived
appily for thirty years, and by whom he had four children. It was
1600 that he had an experience which is carefully recorded and worthy
special note. As he sat in his room his eye rested on a burnished
ewter dish which reflected the sunshine with marvellous splendour.
He fell into an inward ecstacy and it seemed to him as if he were
oking into the deepest foundation of things. He believed it was only
ncy and went out on to a plot of green grass. There he felt that he
as gazing into the very heart of things, the herbs and grass and all
ature harmonised with what he had inwardly seen. In 1610, ten years
ter, he again had another similar experience. He suddenly realised
at he was seeing as a coherent whole what he had hitherto seen only
agmentarily and chaotically. Then he felt, as a fire within him, an
pulse to write it down. His idea was to write it as a memorial for
mself, lest he should forget what he had seen. This was the origin
his famous MORGEN-ROTHE or *Morning Redness*, " the root or mother
Philosophy, Astrology, and Theology on the proper basis, or
scription of Nature." He was not completely master of himself
hen he wrote it. It was like a " heavy shower that sweeps past."

This was the beginning of Böhme's theological troubles. A
bleman, Carl von Ender, happened to see the manuscript at Böhme's
use and was at once captured by it. He had some copies made and
ie of them fell into the hands of Gregorius Richter, the parish
ergyman of Gorlitz. If there is one thing more than another that
German parish clergyman dislikes it is *Winkel-Gottes-Dienst*—hole-
nd-corner religion—not conducted properly by himself in the parish
urch. Here was a rival religious teacher—a mere shoemaker—
aching in his own parish. So Gregorius Richter preached a sermon
false prophets and named Böhme as an example of the type,
reatening that Divine chastisement would fall on the town if the
thorities did not silence him. Böhme stationed himself at the

church door and humbly asked wherein he had erred, saying that he would willingly receive instruction. Richter would not be pacified; Böhme was summoned before the magistrates and ordered to leave the town without even time to set his house in order. "Yes, sirs, it shall be done, since it cannot be otherwise I am content," said the obedient shoemaker. Next morning he was called up again and obliged to deliver up the manuscript of the Morgen-Rothe and forbidden to write books in future. He was told that on this condition he might remain in the town.

For five years Böhme was silenced as to publication, but the talk about his book had attracted the attention of many thoughtful people and he was visited by learned men. The result was not all to the good. It is the habit of learned men to assume that they know all that is to be known and they keep up this fiction by forcing new thoughts and experiences into their own categories. They gave Böhme their own terms and classifications, and, being a meek-minded man, he accepted them and incorporated some of them in his later books. The effect is not beneficial. His experiences were vivid and his terms pictorial like those of the Gospels, and his writings are made more obscure by the incorporation of the learned language of the time. When, for instance, he heard the Greek word *idea* he was electrified and exclaimed "I see a pure and heavenly maiden." This pure and heavenly maiden plays an important part in Böhme's writings, where she is identified as the Heavenly Sophia or Wisdom who reflects the glory of God, of the world and of man. This is sufficient to place Böhme in the historic line of Platonists—of thinkers to whom the only realities are ideas—who feel moved and excited by ideas as artists are by beauty or musicians by music.

The years of silence were a bitter and dreary time for Böhme, but at last his spirit broke through the artificial bondage under which it laboured. "I had resolved to do nothing in future," he says, "but to be quiet before God in obedience and to let the devil with all his host, sweep over me. But it was with me as when a seed is hidden in the earth. It grows up in storm and rough weather against all reason. For in winter time all is dead, and reason says 'it is all over with it.' But the precious seed within the earth sprouted and grew green, oblivious of all storms, and amid disgrace and ridicule it has blossomed forth into a lily." The lily flowered in a series of writings between 1619 and 1624 which constitute Böhme's contribution to Christian philosophy and theology. The titles of these works[1] indicate their range: *Concerning the three principles* (*i.e.*, concerning the threefold life of man, i.e., body, soul and spirit); *Concerning the birth and designation of all existences; On the election of Grace; Mysterium Magnum* (an exposition of the book of Genesis): *Forty Questions on the Soul; The*

[1] These and his other writings are collected in an edition of his works published by Schiebler in seven volumes in 1831.

ward Eye ; Concerning the Incarnation of Christ ; Dialogue between enlightened and an unenlightened Soul ; Two Scruples ; The Way Christ ; Theosophic Epistles.

The book *The Way to Christ* led to another attack by Richter, and chter's persecution resulted in a summons to appear before the ctoral court at Dresden. Two of his judges gave involuntary timony to the impression made by Böhme : Dr. John Gerhard said, would not take the whole world and help to condemn this man ", d his colleague added : " My good brother, neither would I. Who ows what stands behind this man ? How can we judge what we ve not understood ? May God convert the man if he is in error. is a man of marvellously high mental gifts, who at present can ther be condemned nor approved."

Before considering the subject matter of Böhme's revelation it is rth while to give attention to the process by which he arrives at his nscendental assurances. His deliverances do not begin with "Thus d the Lord "—as for instance those of Antonia Bourignon and many ther mystic—including Muggleton, who was afterwards to come into nflict with the Böhmenists in Quaker meetings. What he claims n " inward opening," an illumination which is subjective but which ows light on matters hitherto obscure. No spirits or angels visited as they did Swedenborg or Joseph Smith, the founder of the tter Day Saints. The incident of the shining pewter dish already ntioned is most suggestive. This is a well-known method of self- pnotism, and in this case it is probable that Böhme was self-hypnotised. generation until our own had the psychological material for a proper uation of the effects of such an experience. We partly understand importance of the subconscious mind. We know that it is there— we do not yet know its contents. We know that we all know a at deal more than we know we know. What psychology has not us is how the contents of the subconscious mind get there. Behind beneath the rationalised contents of the mind, which holds and ssifies the facts we have observed and reduced to some degree of ional proportion, there is a deeper mind from which sudden uprushes ntuition, illuminations, " openings " are apt to occur. We may pect that much of the contents of this subconscious mind come from edity, that it contains instincts which are born of generations of periences which left their mark on the mind we inherited when we re born ; or we may suspect that much of the contents is the ult of unconscious observation due to the fact that our mental paratus has a much larger range than the ordinary circumstances life make any call upon. We are members of a race which has bably a long future as well as a long past, and it is probable that are endowed with perceptions and instincts which belong strictly he future of the race and will only reach a conscious fulfilment in ime which we shall never see. In differing proportions in each

individual there is a racial mind as well as an individual mind. The fundamental human habit of idealising a future either in this world or the next is probably not a vain dream. It is more probably an instinctive apprehension of a racial future which is germinally present in the mind—as the flower may be said to be germinally present in the seed. It is this hopeful urge implanted in the mind which keeps us battling against circumstances—planning for a future which may not arrive and confidently appealing to a posterity which—according to the familiar hibernianism—has never done anything for us. It is specially observable in the desperate obstinacy with which we fight against any conditions which seem to us to preclude legitimate developments in the future. We must be allowed to hope, and we regard as an enemy of the race anyone who tries to rob us of this human privilege. We must leave room in our world for "mens creatrix," the "élan vital"—which produces creative evolution.

Böhme's experience, according to this interpretation, was not exactly what he thought it was—and yet it had a certain validity. He tells us that he saw the root of all mysteries—the *urgrund* or *unconditioned*—the original abyss whence issue all contrasts and discordant principles, hardness and softness, sweet and bitter, love and sorrow, heaven and hell. He saw into the being of God, whence came the birth or going forth of His Divine manifestation. A sympathetic German epigram confirms this as the impression of those who study his books.

> In water lives the fish, in earth the plants and trees.
> The bird lives in the air and the sun in heaven.
> Fire is the native element of the salamander,
> And the heart of God is Jacob Böhme's element.

This may be all true and yet Böhme's revelation may have been in the philosophic sense, subjective. The God into Whose heart he saw was within him. In his deepest self-hypnotised penetration he may have been sinking deeper and deeper into the depths of his own subconscious self and his revelation may be a revelation of the relation of the conscious rational self to this deeper self in which it is set, and with which it certainly had conscious contact. The objective value of his revelation would then depend on our conviction that reality must at least be as great as our highest dreams, and that every true inward perception has, or may in some future time have, something objective corresponding to it. The value of Böhme's revelation will then be in its discovery of the surprising contents of the human soul. Someone has said that we are like people who have a large richly furnished house to live in, but spend all their time looking out of the window of one front room, which happens to look on the street. We are only concerned with that little part of our existence where we come into contact with other people—many of us pass through life without ever exploring the contents of the house. This mistake may be partly corrected by

e study of mystics like Böhme, who offer evidence of the rich rniture of the human spiritual habitation. " In My Father's house e many mansions ", but the mansions are not in the skies ; they e spiritual abiding places from which we get different views of the jective universe.

What happens in the case of an opening or illumination in this ew is the sudden perception of a fresh harmony, a new point of ntact, a hitherto unnoticed relationship between the rationalised ntents of the mind and the larger perceptions or intuitions of the bconscious mind. The ordinary human mind may be likened to a adually inflated rubber ball which at first is not in true shape, but as e air enters it expands now in one place, now in another. It is not l until a complete correspondence with all reality has been established. ıt each new expansion brings the pleasurable satisfaction of a ıse of rightness, of truth, of verified correspondence with the rpose and meaning of life. When these expansions come rapidly ey bring a feeling of inspiration, of sudden attainment, and the rresponding elation and excitement which Böhme so well describes.

It is the fundamental character of Böhme's method which gives rmanent value to his writings, for human personality is the best age of God we have. It is not in nature, in spite of its wonders of e infinitesimally small and the unimaginably great, that we come arest to the mind of God. It is not even in history, in spite of its mments on the Ten Commandments writ large so that he who runs ay read the yea and nay which are graven into the universe. It n the subtle, penetrating, dividing, constructing, planning, striving, nquering spirit of man with its varied reactions to all conceivable uations that we come nearest to the understanding of the Being from iom we come, to Whom we go, in Whom we live. So that Böhme, far as he threw light on the involved depths of personality, was king a real contribution to our comprehension of Deity. What s contribution was we may now summarise—the backwarding and warding process of an intuitional mind are hard to reduce to order—empting to indicate the main features in outline of the Truth he saw.

(1) Böhme's philosophy is a philosophy of Life. He is not ıcerned with thought alone, or logic alone, or psychology alone, or en with the historic revelation alone. His problem is to bring life he sees it into the Light Divine, to find God here, in nature and an and destiny, society and home, as well as in Church and Bible. ence comes the important characteristic that he sees life as a unity d tries to find the same will and method working in the natural, ral and spiritual worlds. A moral principle is seen as running rough nature, and the same principle is in nature as in life. Material ces and moral forces are substantially one. Yet this does not result a monism, owing to his full and thorough acceptance of the Biblical

conception of the transcendence of God. The human mind ca only begin with the process to manifestation. To go behind thi only confuses the mind. But we must remember that while we ar obliged to think in terms of time and space these are not in God The transcendent fact is timeless; what we see as in time i spiritually omnipresent.

(2) The characteristic feature in Böhme's vision of God is that th Being of all beings is a wrestling Power. He is not an abstract unit abiding in eternal rest. In order to be at all He must create differences and He is Himself the unity out of which all differences come, in whic all differences exist, into which all differences are ultimately resolved Yet He is not the Creator of evil, though evil must be in existence i order to compel the creation of good. (*Ohne gift und grim keine leben* Without bitterness and wrath or strife no life.) He creates free beings and the beginning of confusion in the universe is the fall of the angels Lucifer is the first fallen and disobedient will, and out of this firs confusion came the fall of man and the long battle with evil in the huma race. It is interesting to note that observation of the actual struggl between good and evil has produced in a modern thinker—Mr. H. G Wells—the same conclusion about God, that He is Himself an evolvin Power not yet, as someday He will be, fully master of the evil in th world. We may reasonably conclude that the process in both mind was the same. It is a process of subjective observation objectifyin into the universe the real struggle between adverse forces which i going on within the human race. There are two eternal principles— darkness and wrath the first, light and love the second. The presen world of the third principle stands between the two—both mingle in it both good and evil are qualified by one another, and it is in its natur transitional.

"The ability to open this mystery is ours only when we are le by the Holy Spirit. We are in our deepest spirit in continuity wit the Divine from Whom we come and in our hours of vision we ar able to penetrate as far as our origin. Every spirit can see back int its own mother, but no further."

The essential framework of Böhme's theosophy—which is also hi cosmology—recurs in various forms throughout his books. It i constructed on seven principles which are supposed to reveal themselve in succession. If we are right in thinking that Böhme read into th framework of the universe what is really a subjective development— an evolution of the human spirit—his seven principles acquire a rea and abiding interest. They are his account of the most interestin thing in life, the unfolding of the human spirit. Taking them in thi sense they regain the interest which they lose as a cosmology, and i the presence of modern knowledge about world origins they are muc less tenable as a cosmology than they must have seemed in th seventeenth century.

The first principle is HARSHNESS—holding itself to itself—a strongly servative principle. This is the power of self-centredness and -satisfaction. It is the inertia which resists conviction of sin, mission to the voice of God and love of the brethren.

Over against this first form of nature arises the second principle RACTION. It seeks change and new combinations. It will let hing alone. It is the principle of dissatisfaction and unrest, and ks out ultimately by its own impulse to a *reductio ad absurdum*, ch we might, perhaps, describe as a universe on strike. Out of the flict of harshness and unrest arises the third principle which Böhme ed BITTERNESS. We shall get the modern connotation of this d better if we think of the three first principles as HOMOGENEITY, TEROGENEITY and STRAIN, the condition of strain being the high sion which results when conservatism and revolution are each ling their hardest to evolve irrespective of one another.

Out of the principle of STRAIN arises the fourth principle—FIRE. s is a very important principle because it brings with it a self- sciousness which is the root of genuine personality. As the fire reases in intensity there arises a sense of our own will and choice. r against the self a light arises and the self is seen to be full of greed wrath and pride. This is true psychology—for it is in the strain onflict that the spirit becomes aware of its own greed and wrath pride, and yet there is a lambent self-knowledge which knows selves as something different from these.

This FIRE period issues in the fifth principle—LIGHT, the true ine light making things manifest as they really are. The fire then s down and gives power to the light ; the first three principles then ome harmonious and gentle ; in the light they first see their true tion and purpose and are content to fulfil it ; a consciousness higher self-consciousness is born—the consciousness of ourselves as part harmonious whole, the unifying cosmic consciousness.

Out of the LIGHT form comes the sixth principle which is SOUND. haps we may modernise this as the instinct or desire for expression. ch, cries, colours, scents, tastes, feeling are the language his principle. The quality fixed towards good by the light expresses lf towards perception. Personality having found itself wants to ke itself felt on the right side by others.

The seventh and final form is FIGURE. The whole personality s on a shape or body fit to be a mansion for the six forms. Hence se all forms of beauty, all fair colours, sweet scents and pleasing nds. The creature then stands marked with the signature of God, eing to His honour and glory and its own delight.

This is the description of the perfect development, but at any ge the development may go wrong. This frequently happens in the E stage, as in the case of Lucifer, who allowed the might of the fire become dominant. His light went out in absolute extinction. He

despised the meekness and self-surrender in the light of love. Hence forth he abides eternally in FIRE. Whether Lucifer exists or not this i clearly the meaning of Lucifer as a symbol of the personal force o evil. He is an arrested development continually thwarting the perfec development into harmony and order.

This gives us Böhme's philosophy of evil and his doctrine of sin Sin is really a false imagination. But as imagination defines the rea for us the concept lasts eternally. Lucifer thinks that FIRE i omnipotent and therefore abides in Hell. If we have a true imaginatio of the truth of God we are in Heaven. Imagination is so powerfu and so fully determines the area of our life that only the power of Goo co-operating with the consenting power of man can enable man t alter his imagination.

God—as He truly is—to an imagination formed by the LIGHT i never angry and never punishes. But a false imagination always think of God as like itself. It takes God's mercy for His wrath, and Hi guidance for revenge.

For this reason the revelation of God in the Son is necessary and final. If God is thought of as existing apart from the Son He mus be thought of as wrathful, angry and jealous. And as this fals imagination is in possession in the minds of men, even God canno escape from it. He must speak to it in the terms of its own apprehension. But in Himself He is Love and Gentleness. The fals imagination colours everything. Reality is wrongly pictured and wha it imagines to be the fact is actually the very reverse of the fact. Ye where sin takes on an appearance of reality to a false imaginatio nothing in nature can change it. It abides, and to that extent sin i a terrible reality. If the consciousness of sin is not removed in thi life it abides eternally and only the operation of the Divine grace ca change or remove it.

Christ came into our false imagination but not under its dominance He brought the true imagination into the false and showed it to u visibly in His life and character. Seeing Him we catch the idea tha ours is not the true imagination and learn to desire the true. He lead us to the Cross, *which is the work of the false imagination.* There w may slay the false which obscures the true. Then the true arise necessarily and the *true imagination of God which we have gained fro Christ* becomes our new imagination, that is our new self and life.

A word which Böhme uses frequently and in a sense of his own i "temperature." By this he means self-governance secured by Go governance. Man is meant to be familiar with all seven principles but if he allows himself to be captured by any one of them he lose temperature and there is a disturbance of the parts in relation to th whole. He becomes a thrall to his captured imagination and canno escape. Böhme's idea of perfect temperature is really his version o the Kingdom of God. Man should be to nature and to all other thing

God is to him—one will should be dominant. The creation would en be in perfect temperature. Each would serve all, and be in rfect harmony.

It is strange to think of anyone being persecuted for holding views closely consistent with orthodoxy as Böhme's, yet when he came thin sight of the end he found great difficulty in getting anyone to ve him the sacrament. The then parish clergyman—not his old rsecutor—refused to do so until he had avowed himself a Lutheran. is Böhme readily did, feeling that his views were consistent with y accepted Christian creed. On Sunday, November 21st, 1624, he lled his son Tobias and asked him whether he heard the sweet usic. Tobias said he did not, and his father bade him open the door, ien he must surely hear it. He asked the hour, and, being told it as after two o'clock, said, " My time is not yet. Three hours hence my time." At six in the morning be bade them all farewell, saying, Now I go hence to Paradise "—and gently departed.

After his death there arose a group of Böhmenists who merged entually into the Quaker movement. They retained their identity l about 1662. Their chief doctrine was that salvation is nothing ort of the very presence and life of Christ in the believer. At the ginning of the eighteenth century the Philadelphia Quakers had a oup of cultured mystics who fed on Böhme and made large use of his eas. William Law, the author of *The Serious Call*, owed much to hme, and admitted his debt, but the effect of his expressed admiration s, as one might expect in England, to bring his own good sense into repute. There is in fact no middle term between English common-se and any kind of transcendental mysticism. The tyranny of nmon-sense will even go so far as to argue that so far as St. Paul s a transcendental mystic it is so much the worse for St. Paul. e are not easily shaken out of our complacent assurance that nothing uld be in the universe or the human soul that is not in Whitaker or e Prayer book. Therefore, while we may commemorate Böhme l look upon him as an inspired soul and a light shining in a dark ce, we do not expect that the commemoration will create a new t of Böhmenists.

DUGALD MACFADYEN.

THE COMING REVIVAL

One of the most significant features of the religious situation to-day is the widespread belief that we are on the eve of a great spiritual revival. There is a keen expectation shared by all sections of the Christian Church that a time is at hand for the refilling of empty religious cisterns and the reflooding of dry spiritual channels. More than once the rumour has spread that the revival has actually begun. It is a striking fact, moreover, that many of those whose first concern is not with the things of the spirit, but with the practical affairs and responsibilities of the world's life—if this invidious distinction may for the moment be allowed—have repeatedly confessed, some in hope and others in despair, that the world stands in desperate need of a new spiritual impulse and that without the operation of a new spirit among men they hardly see how civilisation can go on.

It must be admitted that one of the reasons giving rise to this hope of a quickening of the world's spiritual life is our deep and painful and obvious need of it. In a time of spiritual drought and famine it is our very hunger and thirst that drive us out to scan the heavens in the hope that God in His mercy and compassion will speedily send refreshing rain from above. Our need creates the suggestion of its own satisfaction, as the hungry man dreams of food, and the parched traveller of the desert sees the mirage in the sands. It is on this ground that we may probably interpret, for example, the intense fervour which is being shown at the present time amongst those who hold, in one crude form or another, the Second Advent hope. The belief in the imminent return of Christ to the world has always been quickened into feverish life at times of great distress, disorder, fear, perplexity or social convulsion. Not that strife and commotion, by themselves, can ever be the sign of Christ's Presence in the midst, but they may beget an aching desire for His word of peace. So in our own time the Second Adventist may be convinced that the Day of the Lord is at hand, chiefly because the Great War has shown how far Jesus really is from possessing the throne of the world.

Nevertheless, we cannot dismiss, as a mere piece of self-deception or compensating phantasy, this widespread belief in a coming revival of moral and spiritual power. The existence of the belief itself is of much significance. It is significant, first of all, because in all our spiritual needs (and physical needs also, as will be suggested in a moment) the Spirit with Whom we have to do is One Who is far more ready to hear than we to pray and to give than we to ask. He is a God so identified with men in all their failures as well as in all their yearnings, that He is Himself afflicted in all their afflictions, which therefore He will

: swift to end. He is a Father, above all fathers, Who knows what ings His children have need of, and therefore when they ask for bread e will give them bread and not a stone. Man's extremity is God's portunity : an opportunity which God uses, not like the profiteer, to act a higher price for His benefits, but as a lover, to effect a fresh d mightier deed of deliverance. If God is not mere Power, omni- resent but mechanical ; if He is not merely the Life-Force, blindly undering through towards an end unknown even to itself ; if God is t mere Arbitrariness, nor even mere Justice ; if He is nothing less than ompassion and Love, then our very hunger will be an appeal to is bounty and a cry for His presence. Further, the consciousness of ur need, however painful and even humiliating, creates not merely the ggestion but the actual conditions of its satisfaction. God's response determined by human faith and power of spiritual discernment. o feel the ache of hunger is to take the first step towards the bountiful ble of Heaven. It is hunger that finally brings the famished prodigal himself and drives him to say, " I will arise and go to my father." a world that is sacramental through and through the pangs of hunger ay precede the pangs of conscience : and to-day starvation in both a iritual and a physical sense may be the prelude and the cause of a rld-wide repentance, bringing Christ very near to the world and the rld very near to the Father.

We must beware of forming too narrow an expectation of the way which a revival, should it come, is likely to express itself in its impulse nd in its effects. It could not fail to have social, political and economic nsequences. The religion of the Incarnate Son of God, one hardly eeds to say, can allow no divorce between the spiritual and the ysical aspects of human life. Every religion has its own " mystery," hich gives to it its own special sway over men, and the " mystery " Christianity, from which it derives its unique redemptive genius d purpose, lies precisely in this Incarnation, this Word becoming esh, in which the inseparable relation of the spiritual and the physical material is asserted and revealed. Yet the religiously minded are ften far too prone to limit the action of God's Holy Spirit—that is, Spirit hostile beyond all compromise to evil, disorder and wrong— the " purely spiritual." God, truly, is Spirit : but He made the aterial world, and He finds in man's body His chosen Temple. It is nfortunate that the leader of one revival-movement has declared that evival is the alternative to revolution. Spiritual revival or social evolution is the choice before us, as he sees it, and he recommends the rmer as being the safer. But it is a false antithesis. To invoke the Holy Spirit is to call down fire from heaven and no one can foretell hat will not perish in the flames. Revival and revolution may rove themselves by no means alternatives : they may come very ear to being cause and effect. Spiritual revival may show itself the ruest way to the only revolution worth the name, the continuance

perhaps in our day on a mighty scale comparable to our need, of that revolution which in its first contact with civilisation, threatened to turn the world upside down. A revival means conversions: and conversions are from old ways of life. The redemption of Jesus, embracing as it does the whole life of man and seeking in its own way the overthrow of all the kingdoms of the world and the glory thereof, is as materialistic in its comprehensiveness, though not in its method, as any revolution of Karl Marx.

The first Pentecostal outpouring of the Holy Spirit was followed by astonishing international and economic consequences. It is not at all easy to discover from the confused account of the gift of tongues, preserved in *Acts*, exactly what occurred in the market-place of Jerusalem. The one thing clear is that it was an event of profound international significance. "Men from every nation under heaven" had a common and exalted experience of God's presence and power, which was swiftly followed by a common and profound revulsion of shame and repentance. These people of many nations and many tongues were alike all "pricked in their hearts." The social and economic expression of that first baptism of the Spirit can be much more clearly identified. It was communism. There was a pooling of possessions, so genuine, voluntary and inspired, that a man and his wife who flinched at the hundred per cent. surrender that was expected were so overcome with horror and remorse when their offence against the fellowship was brought home to them that they forthwith expired. Nor did this early venture of communistic society break down, as is often gratuitously assumed, because "human nature" makes communism essentially unworkable, but because racial jealousies and antipathies were still too strong for it. "There arose a murmuring of the Grecian Jews against the Hebrews." It was very quickly discovered in those days, as we are discovering afresh to-day, that there can be no lasting solution of the economic problem as long as international antagonisms and rancours continue to exist unhealed and unreconciled.

Consequences going far beyond "the purely spiritual" must be expected of any genuine spiritual revival. It can be shown that in our own country the Labour Movement in its broadest aspect and significance was one of the fruits of the Methodist Revival. Miners, weavers, and agricultural labourers heard from the Wesleys and Whitefield that the poorest of them had an infinite value in the sight of God. It was from the ranks of these workers that the demand eventually and in consequence arose that they should be accorded a higher economic value and status in the eyes of society. The influence of this religious genesis of the Labour Movement has always been with it and is with it still. It qualified the effect of the French Revolution upon the Movement and helps to account for the marked differences which distinguished Labour in this country from the Labour movements on the Continent. That distant origin has contributed the strain of

ligious idealism so characteristic of British Labour and it partly xplains why the Labour Movement in this country followed so long nd so obstinately the course of purely economic and industrial action nd agitation, and was so slow and hesitating in its political expression. here had been many a strike and bitter industrial struggle in Great ritain before there was a single Labour member in the House of ommons. The Methodist local preachers and class-leaders who were ften in the forefront of Labour agitation in its earliest days were far ore interested in obtaining worthier economic and industrial con- itions for " brethren for whom Christ died," than in securing the olitical recognition of " the rights of man."

Any revival that our day may see will have effects comparable to ose which have been produced before. Revival, as a divine visita- on of men, is an act of God's compassion—a response to human need. is the manifestation in the world of the Holy Spirit of God, which is one other than the Spirit of Christ. Its operation must reveal the haracter of that Spirit. We shall see in its achievements the aims nd purposes of Jesus clearly being attained. Let us remind our- lves again of what some of those aims and purposes were. Jesus imself seemed to be almost more concerned about right social lations than He was about worship ; did He not tell men to leave the tar itself if there they suddenly remembered an aggrieved and nreconciled brother ? " First be reconciled to thy brother, then me and offer thy gift." He spent a very large portion of His time nd strength in healing men's bodies—a fact which still we have not ily appreciated. Jesus, it is true, told men not to be anxious about hat they should eat and what they should put on, but He added ey were to cease from anxiety, not because food and clothes were ly material concerns, trivial, mundane things to which they should quite indifferent, but because their Heavenly Father was well aware w necessary these things were. They could cease being anxious, cause their anxiety was already covered by the concern of the ther. When Jesus taught men how to pray, He made the prayer for ily bread the central petition. On the other hand, He threatened th eternal damnation those who regarded the hungry, the sick or the ked as beneath their notice or outside their concern. And He d the five thousand—the only miracle recorded by all the four angelists. It is the purpose of this paper to suggest that in the feed- g of the five thousand, depending, as it may well have done, upon the sing together of a great multitude of people, previously total strangers one another, in a new and wonderful experience of fellow- ip and brotherhood, we have a type of revival which is a characteristic ork of the Spirit of Christ and one which our day needs above all hers to see repeated.

Those who at first are inclined to cavil at the miraculous element in e story of the feeding of the five thousand should ponder whether

the real miracle which occurred was not one of fellowship, the raising of a multitude of common folk to extraordinary heights of communal feeling. Five thousand men, "besides women and children," as *Matthew* adds, gathered together "from all the cities," were suddenly threatened with hunger and exhaustion. But instead of giving way to panic and pillage they were persuaded by the inspiration and example of Jesus to set aside their individual fears and selfish concern, and, sitting down in hastily organised groups, they shared together what little food any more fortunate members of the crowd happened to possess, finding in the end, to their wonder and joy, that in this atmosphere of trust, co-operation and exalted fellowship which Jesus had created, there was enough and to spare for all. It was a crowd possessed and dominated by the Spirit of Christ for which this miracle became possible, and the hands that guided the miraculous distribution were those of disciples of the Master.

The story of this miraculous feeding, interpret it how we will, discloses the supremely significant fact that Jesus was profoundly moved and concerned at the sight of an exhausted and faminished crowd. He felt their perilous condition as an appeal to His compassion and His bounty. If then we can see in Jesus a true reflection of the character of God, so that seeing Him we see the Father also, we must believe that the hunger, the extremity of physical hunger, exhaustion and distress, the cold and nakedness, which millions of people, men, women and children have suffered since the war, are suffering in greater or less degree still, and at any moment apparently may suffer as keenly again, constitute an appeal to the compassion of God to which He will respond with an astounding display of His bounty and with a miracle of provision. If God is like Jesus, as our modern Christian apologetic declares, He is more moved by empty stomachs, when fellowship and reconciliation might fill them, than He is by empty churches and deserted altars. The disciples were wrong in thinking that when Jesus had ended His speaking to the people, feeding their minds and souls with His words, He had finished with them altogether. "Send them away, that they may buy themselves somewhat to eat." It was no business of the disciples to provide these crowds with food. Let the people solve their own problem in any desperate scramble that might ensue. But Jesus could not leave the people in such an extremity of peril and want. His most amazing revelation was yet to come, the revelation of what lay within their own power, when they yielded themselves to the control of His Spirit.

Bread! That is for us also the question of the hour, and it will become increasingly the problem of the century. How to feed the five thousand of any locality's unemployed. How to continue to feed the five millions of London where not a straw ever grows. How to keep fed the fifty millions of England whose decaying agriculture can

ven now feed only one third of its population and that with difficulty. low to feed the fifteen hundred millions of a world whose soil for the ost part is abundantly fertile but vast masses of whose inhabitants ver and again suffer agonies of hunger and destitution. The growing unger of a growing world must be a concern of the Father's heart, if deed He be like Jesus, and any visitation of His compassion upon s will be an expression of that concern. A revival that does not affect ne pressing economic problems of the human family will be as futile s it will be spurious. Christ must be made known to us in the reaking of the bread.

In broad generalisation the conditions and machinery for dealing ith this primary problem of bread can be easily stated. They nclude an effective and permanent League of Nations; the control f a common governing mind whose authority is everywhere recog-ised; the ending of all cornering, holding up, restriction or waste f the world's supplies, and of any other act of financial or commercial iracy; the husbanding of the earth's resources and pooling of its aw materials; the impartial rationing of the necessaries of life; nd many another similar expression of civilisation's better mind. Never again must emaciated figures of men, women and children, ardly recognisable as human, with sunken eyes and distended omachs, lie in ghastly litter over a region as large as England, while lsewhere locomotive firemen shovel superfluous grain, cheaper than oal, upon their fires. Yet hardly a tittle of this programme of salvation an be called practical politics to-day, without a world-wide spiritual evival, the baptism of men and of nations with that Holy Spirit of nity, conciliation and fellowship, in the power of which that first five housand co-operated and were fed.

The human instrumentality and lowly purpose of such a revival hould not disguise its authentic spiritual nature from those who have ead aright the lowliness and humanity of the Incarnate Son of God. For, however precarious our economic plight may become and to what-ver disorganisation and chaos the world's economic life may be educed, there will be no manna from the skies. It will be through uman hands, if at all, that order and relief will be achieved, and he Spirit of Christ will guide them. We may have much graver isgiving as to whether any such thing is likely to happen. The rospect at times is not promising. Our own government, for xample, found itself unable, on the score of its poverty, to spare he unhappy Russian peasants seven, five or even three million ounds to save them from indescribable horrors of famine and disease, hough one of the noblest souls in Europe almost went down on his ands and knees to beg them to relent. The outlook for revival was leak. But suddenly there was a stirring of the Spirit among the eople of England. By multitudes of ordinary folk Russia's cry of unger was heard. Churches took up collections; schools gave

entertainments ; sewing-parties held sales of work ; ladies of position arranged concerts and dances ; trades-unions made levies on wages ; and the same government doubled every penny that was raised. Revival was on its way ! For through every channel along which the current of men's goodwill is flowing, through every little stream and rivulet of their compassion, the great tide of the Spirit of God is flowing into the world and new life is entering the stricken body of mankind.

There are other grounds too for hopefulness. The world to-day is rapidly shrinking into a manageable unity. The inventions of the nineteenth century and still more of the twentieth, breaking down and overleaping international barriers, annihilating space and foreshortening time, are making the earth less of a mere geographical expression and more of a scientific whole. Hence arises a quite new possibility of attaining a common mind. There is little exaggeration in saying that in a few years' time it will be an easier task, by means of wireless broadcasting, to reach the ear of the world, than it was for Jesus in His day, with the help of twelve disciples, to reach the ear of Palestine. The discovery of printing gave no such comparable opportunity. For there were in the fifteenth century and still are at the present time countless millions unable to read. But there are practically none who cannot *listen*. The ear of the world is almost open to receive a world-message. Whether it will be as difficult to reach the heart of the world in our day as Jesus found it to reach the heart of Palestine in His remains still to be discovered. Even here there is ground for hope. These nineteen hundred years, for all their slowness, disappointment and failure, have not gone for nothing in the discipline and experience of men. Most of all, the last ten years have done much to fuse mankind, within the same crucible of suffering, fear and disillusionment, into a unity not merely scientific and mechanical but increasingly moral and spiritual. Out of that unity may come miracles of fellowship hitherto unimagined.

Jesus addressed His message of the Kingdom not only to isolated individuals but to whole communities. Against the people of His own generation He quoted the example of Nineveh, " that great city," which repented *en masse* after a single day of prophetic warning. " He upbraided the cities wherein most of His mighty works were done, because they repented not," as though expecting Chorazin, Bethsaida and Capernaum as one man to respond to His Gospel and be converted by His message. He wept over Jerusalem, like a mother over her child, because it did not understand the things that made for peace. We can understand this language of Jesus better to-day than ever before. Our modern sociologists have taught us to believe in " social consciousness," " social responsibility," and even " social guilt." Then why not social repentance and social conversion ? Against the dismal consolation that Viscount Grey has offered us, should the League of Nations not put an end to war, that we may at least " all

erish together," we may set the hope that we may all together be onverted and saved. In the past the earth's surface has been so road and " transmission " so slow that we have known only sporadic evivals, directly affecting only one town or district or country. But s the world shrinks closer together into one community, revival, ould it come, will thrill its every part, and the Kingdom of the Son f Man may be seen coming, as Jesus promised, like the lightning hat flashes from the east of the heavens even unto the west. The old gospel " used to declare, as the heart of its message, that the nost case-hardened sinner in one single moment could be utterly onverted and could begin there and then a new life in Christ. Here s a gospel equally as old and as good to hear, that not to the individual nly but to mankind itself may come a swift and sound conversion. Humanity itself, like any poor sinner at the penitent form, may recoil n shame and horror from its own past, and in the power of that spiritual onvulsion may shed its laws, its customs and its institutions, as the inner frees himself for ever from ways and habits that have held his vhole life in bondage.

The Second Adventists fancy they can see the clear signs of the peedy coming of the Lord and the approaching end of the world in ertain events of our times which, in all truth, are awful and significant nough. " For nation shall rise against nation, and kingdom against ingdom : there shall be famines and earthquakes in divers places." Thus they quote in their fervour of mingled dread and expectation. t is only too mournfully true that our unhappy generation has in fact uffered the most vast and violent war in history ; perhaps in Russia he most ghastly famine of which we have record, and in Japan the most ostly and terrifying earthquake the world has known. For as the arth's population increases, such catastrophes, if not provided against nd countered by great common acts of mutual assistance and pro- ection, must grow in magnitude and in the loss and suffering they ause. But Heaven forbid that to war, famine and earthquake we shall ook for the signs of Christ's coming to reign. The true promise of hat revival which will mean His Presence in our midst we shall find in he passionate desire springing up among men of every kindred, ation and tongue, to set the Prince of Peace upon the throne of the vorld ; in the hunger and thirst after righteousness which have been indled afresh in our generation, alike by its dreams and by its rude wakenings ; and in that deep repentance of mind and heart among nen, which is already breaking up the foundation of the old order of he world.

CLAUD M. COLTMAN.

THE CHRISTIAN ETHIC AND THE NOVEL[1]

WHEN Sir Walter Scott, engaged in the most ancient industry of story telling, turned from poetry to prose, he reverted to a medium already proved by De Foe, Fielding, Richardson, and Fanny Burney; but it was his example that assured the modern fecundity of the novel. To write prose in its higher reaches is a supremely difficult task, but quite ordinary people can produce decent pedestrian efforts on its lower levels, whereas very few can write even tolerable verse. So it comes to pass that 20,000 prose stories have been published in English since the century opened; and in addition French, Spanish, German and American works run and have free course amongst us.

If we attempt to explore this appalling library in order to discover, if only by occasional vision, the quality of its workmanship, the mood and disposition of its craftsmen, the atmospheres it creates, and the morals it insinuates, we can only testify that each experiment gives us a fresh result, and demands a new verdict. If fiction has authority and influence, the authority is multitudinous and the influence is manifold.

Readers are prone to specialise. Thousands who walk in Annie Swan's way never sit in the seat of Marcel Proust. The millions who delight in Mr. Nat Gould do not allow the manly simplicity of their experience to be compromised by any subtleties of Henry James. They belong to that considerable tribe who found an ambassador in Robertson Nicoll, when he pathetically pleaded with Mr. Nevinson for stories ending upon a note of rest.

The complication of our body of reference does not end here. The authority granted to novelists by our responsible critics by no means corresponds with their relative popularity. A story by Miss Ethel M. Dell would be greeted in a few genial lines in the *Manchester Guardian*, whilst each new work of Mr. Conrad achieved the reverent homage of a full column, and probably a leader in addition: yet it may be surmised that *The Way of an Eagle* has more admirers than *Chance* or *Victory*, or even *Lord Jim*. And it will not be denied that the circles dominated by the brothers Silas and Joseph are under authorities different from those which utter themselves in *The Forsyte Saga* and *The Rainbow*.

[1]This paper was prepared at the request of the Programme Committee of the Congregational Union. The Committee desired a statement concerning the ethical status of the Novel, not from a specialist, expert in every mood and fashion of fiction past and present, but from a general reader who keeps in touch as far as may be with these symptoms of thought and feeling, in the moments spared for such reading by a life crowded with pastoral and public duties. This is all the paper professes to be, but it was not written without careful remembrance of critical counsels gathered through many years from the *Manchester Guardian*, the *Times Literary Supplement*, the *Observer*, and the *Spectator*.

Fictional authority asserts itself variously and in different nstituencies, but, if 20,000 novels are being read by millions of people, ıe Church may very well enquire what is happening. How far does ıe Christian Ethic—the Christian ideal of life with its own definite sion of Courage, Self-control, Wisdom, Justice, and Faith, Hope ıd Love; and Humility, Patience, Thankfulness, Joy, Fidelity—how r does this Ethic find support or criticism, illustration or denial, in ıe novels read by the people?

Our enquiry may not end upon a note of rest, but it certainly need ɔt result in panic. The Body of Christ may breathe quite easily the emanated atmospheres of many types of the modern novel. here is much crudity to be discovered, but little insincerity. The odern novelist walks with confidence and his head is poised proudly ı his shoulders. Jane Austen and George Eliot felt it wise to introduce ccasional didacticisms to persuade their readers that novels were ally quite respectable. The modern novelist scorns such extenuations. ıdeed, they are not needed. The novel is inevitable, and there is no cape from it. It is no longer the consolation of the idler, nor the ıodyne of wasted hours. It claims status with the Sonata, and if it often more of a poster than a picture, nowadays the poster has its ʌn artistic dignity. The voice of the novelist may often be strident, ıotional, and under defective control, but it is good to hear him oclaiming—"This is life or a 'slice of life,' as I have known life ıd immersed myself in it. Here it is in the form of fiction, just as achmaninoff offers it to you in a prelude. Receive it as a contribution the understanding of reality and an interpretation of phenomena. it is out of tone with convention, if it denies venerable acceptations, cannot help it. This is life as I see and grasp it."

The Christian Ethic has nothing ultimately to fear from sincerity. he Ethic that cannot keep company with Conrad and Hardy; with ıe Clayhangers and the Forsytes; with Dostoevsky and Anatole rance[1], either fears its fate too much or its deserts are small. Mr. lsworthy's *Forsyte* "saturation" is not likely to annihilate the ıcient word, "He that loveth his life shall lose it." (If old Jolyon had en soundly converted under Charles Spurgeon, his family—so iserably imprisoned in their tomb of property—might have used their oney in noble and living largesse like the Spicers, the Haworths, the ees's and many another Nonconformist family.) No man's ethical ature is enfeebled after a voyage with Joseph Conrad. If the result Stanley's report on "Darkest Africa" was the birth of the niversities Mission, the true ethical response to Mr. Bennett's careful talogue of things captured in his "apparatus for catching life" at ursley will be a quickened and humane enthusiasm of the spirit that ıparts the Christian ideal.

[1]One paper reports this sentence as claiming Anatole France as a support of ristian Morality! But even optimism ought to have some limit.

No Lancashire Christian will scrap his moral faith through his contact with the *Hepplestalls*—a story good enough to set us imagining what the great Lancashire novel will be when at last it possesses some re-incarnation of Charlotte or Emily Brontë—or perhaps of Mrs. Gaskell reinforced by Stanley Houghton—and demands expression in the final and inevitable word. To walk with Mr. Hugh Walpole in the *Dark Forest*, or in company with his *Captives*, or within the precincts of his *Cathedral*, or in contemplation of his *Fortitude*, is a bracing moral invigoration. Nor need anyone tremble for the ark of God because he sees the vigorous marching of Sheila Kaye-Smith and Rose Macaulay, Viola Meynell (whose "Antonia," however, does *not* march), Stephen McKenna, C. E. Montague, and Eden Phillpotts. They may demand sight of the stone tablets of the law that are hidden away in the ark—and perhaps a little dusty—and insist on reading them afresh and with frank critical reactions, but they do not worship Dagon.

If a man desires to think on things that are true, honourable, just, and of good report, he may find such things; if he desires proof that man cannot live by bread alone, and that the wages of sin, at any rate, have not yet been reduced, modern fiction will not leave him without decisive illustration.[1]

But 20,000 novels in a score of years do us one ill turn. This cloud of recent witnesses hides the great masters of the past. The new leave us with no time for the old. This is grievous for the Christian Ethic because all the great masters were moralists. The moral training of the present generation will be an impoverished thing if it misses the fine chivalry of Scott—"enlisting the affections on behalf of virtue"; or the jolly confidence of Dickens that goodness has great reward; or the manly word of Thackeray; or Kingsley's passionate vindication of the holiness of all human relations; or Charlotte Brontë's witness in *Jane Eyre* to the eternal and arrogant command that it is better to enter the Kingdom halt and blind, than to gain the soul's passing desire by the denial of its eternal need; or the beauty and courage of life that speak in the characters of Meredith; or the incomparable understanding of the soul bestowed upon us by the great Russians.

In the greatest of our novelists morality has been effectively reinforced by humour. The great masters of the past have laughed with the triumph of gods feasting in Valhalla. If there is any truth in the surmise of mystical Indians, that God can make a jest of the world because He loves it, there must be a sad lack of this sort of divinity in our modern novelists. And the Christian Ethic divorced from laughter walks with weariness, and never mounts up with wings.

[1]Mr. Gilbert Frankau, who, I think, was not a delegate at Liverpool, in a daily paper which affably introduces him as "one of the most popular of modern novelists" (though I do not find his name in the index of Mr. Gerald Gould's catholic survey of *The English Novel of To-day*) advises me, with a condescension remarkable in the author of the classic *Erica*, to read good writers, and he promises me that so I shall discover a high standard of morality in the works of modern novelists. If Mr. Frankau would also read before he writes, he might even yet escape from the *Daily Mail* into literature.

The disquieting element in our modern fiction is the immersion of werful company of writers in experiences pertaining to the relations he sexes. Well, of course, this is a very old business indeed. bably all that can be said upon the triangle motif was said with rd to David and Uriah—though in David's case it was a hexagon east. Achilles and Hector and Helen; Sigurd, Brynhilde and mhilde achieve in ancient epic a reality denied to our realists. re was plain straightforward dealing in this relation in Fielding[1] Smollett, and none of the great masters has blinded himself to the of passion and desire; but for the most part they have not been azzled with it as to be blind to everything else. Their round world t its balancing. No one could go beyond the ancients in the plain ement of stark fact; but our moderns lighted upon a period enriched n a new psychology, and so the old themes are clothed in new verbal nents and interpreted by theories according to which it is sex that es the world go round. Our very dreams which used to be spiritu- discerned are now sexually interpreted. The most venerable of lady deacons dare no longer tell her dreams at breakfast time. n our cold baths, it seems, are acts of vicarious repentance for the ties of our arboreal ancestors. Profound professors cast horologues he eighteenth century, but our brilliant academies had no chairs strology. To-day we prepare our youth with a good sound fortifying chological curriculum; our young men interpret dreams, and even old men ask eagerly, "Is visions about?" Armed with Freud the rest of them, our novelists advance afresh, with the old, old nes decked out with complexes, uprushes, and inhibitions and a novel on which almost tempts us to credit them with originality of idea. Now, of course, these disquisitions on sex are serious enough; so ous that humour itself has perished. Few if any novels are written ssays in pornography. Such charges are easily made and rarely ed. Some of us remember how our fathers used to speak of ; yet if there is one thing clearer than another it is that Zola was intensely serious and earnest writer—more a sociologist than a elist.[2] *Germinal* may not be a work of art; but it is a document. t is a sheer ethical misfortune that so many of our novelists—men women with an authentic and transmissible and significant erience—seem, like Zola, to be in touch with a deplorable type of racter and conduct. It is more unfortunate still that they deem

[1] Miss Rebecca West, whom I also missed at Liverpool, has rashly interpreted sentence as an invitation to her to become another Fielding. She has accepted nvitation. Having some little acquaintance with her writings one awaits the result tempered expectation. The order of this world is still mysterious, and I can only before the mighty working by which an extracted and misunderstood sentence, olating through the florid intellect of a sub-editor, becomes the means of adding her Fielding to the eternal academy of English letters.

[2] Anatole France's attack upon *La Terre* has its centre in:—"M. Zola does not v." His obscenity is an inaccurate piece of observation. The same charge might ade against some of our contemporary novelists. Their "pseudo-naturalism" ndamentally inaccurate. They are serious but ill-informed.

it necessary to interpret adultery, promiscuity and prostitution in an elaborate phraseology which raises the plainest sins of lust and bestiality to a sort of sham scientific respectability. This sensuality indeed is associated with all sorts of spiritual exaltations and emotions. Adultery and unchastity are paths to the heavenly vision. John Christopher, according to Romain Rolland, smiles his benevolent farewell in the beatitude of a venerable old age, after a career almost suggesting the achievements of that Munchausen of pornography, Casanova. For more than a decade now our novels of recognised power have dealt with this sort of thing—H. G. Wells, in the *New Macchiavelli—et passim;* Compton Mackenzie in *Sinister Street* and its frequent sequels, and in *Carnival;* W. L. George and D. H. Lawrence; the Americans in *Cytheres, Babbitt* and *Jürgen;* Arnold Bennett, Gilbert Cannan, May Sinclair, Thomas Burke . . ., the list is endless—and we must remember that books like *Le Lys Rouge*, which were familiar in France many years ago, through the increasing knowledge of French and in cheap translations have now won a new popularity here.

The world that stands revealed is one in which adultery is universal, in which all men and many women delight in promiscuity, in which virginity is despised and prostitution idealised. After innumerable amours ladies achieve the note of rest, not in repentance, but in a recognised and prosperous respectability; and Mr. Britling through repeated infidelities attains the vision of God.

Writer after writer feels it necessary[1] to record how triumphantly conscience—or something—within the personality, vindicates the sacrifice of what, in a simpler world, used to be called honour. Hetty Sorrell, Tess, and Anna Karénin, in such hours looked into the abyss of moral disaster. Our modern heroes and heroines have no regrets. They testify exultingly. Mr. Wells's Remington—who owes his career and even his food to the wife whom he betrays—demands "the screaming emphasis of red ink" to proclaim that in his unclean treachery "there was nothing intrinsically wrong." You can trace this motif through the whole range of this sex problem literature. Hergesheimer has it in *Three Black Pennies* and *Cytherea*. Thomas Burke sounds it in *Whispering Windows;* and there are Ursula Trent, Arnold Waterlow and Effie; Babbitt, and *Sweet Pepper;* Sylvia Scarlett—and a score of others. They rise up in moral majesty when anyone dares to criticise. Arnold Waterlow rebukes his mother, when she hazards the criticism that Effie had better suffer than be what she is, for taking a "beastly view of it."

Now chastity and its attendant loyalties are central to the Christian moral order. Christianity has made no mistake in the emphasis it has

[1] It would be interesting to trace out the close association of this sex interest with the minute particularity of the writers' knowledge of food—"red mullet," etc., etc. Seductions have their appropriate menus. As a reader and devout follower of George Saintsbury I have less confidence in their wine lore. They may say it in the right "wittals," but not in the right wine.

upon these laws of wholesome living, though Christians have been quently too harsh in their judgment of offenders—the *Scarlet Letter* thod does not advance virtue. The family and the home are essential every form of right living. Indeed these documents themselves, fairly nsidered, are full of negative and positive evidence of that fact. miscuity jeopardises the whole moral order. Julian, one of Mr. L. George's emancipated young men, bilks the cabman. Another his young men declares, "Duty is a fake—we've got no duty to sterity." Licence in matters of sex gathers to itself a cluster of ndred scepticisms.

The theory of this school of writers is that an experience possesses em and dictates itself in a story. The transmitters profess haughtily decline to discuss the relation of the experience to conventional or gmatic morality. This is life, and you must accept it. But they do t live up to this theory. A certain unanimity of impact tends to scredit this impartial "transmission of life" theory. This trans-ssion of collected experiences of moral revolt concentrates, suspiciously, o the spearhead of an assault upon the Christian ideal of virtue, manding sane self-restraint and wise social prohibitions. Christianity res for the common good: this is stark anarchy. Consciously or consciously it is not mere transmission of acquired fact and perience. It is purpose.

Quite naturally our revolutionists transmit curious views of organised igion. The Churches are the trustees of the moral tradition, and the rpose is served if they are discredited. Time does not permit of stration; I simply record with gratitude that Augustus Carp is ther a minister nor a Nonconformist. But why is Nonconformity petually travestied in fiction? There is a great sane, healthy, ppy experience in Nonconformity, full of clean passion, noble rifice, and honourable fellowship, but so far the world has seized on far too many things like *Tanner's Lane* and *Salem Chapel*, and too few like *Ruth* and *Cousin Phillis*.

There is a definite clash here, between fiction and the Christian hic, and between fiction and the instrument of the Christian Ethic—Church. What can be done? It is no use drawing up black lists. to a book and it will be read. If we denounce we advertise. And, deed, as Milton argued, any system of censorship is likely to kill more od books than bad ones. We would rather listen to old Taillefer ding Norman knights at Hastings, singing the song of Roland, and er hearing within his soul the call of bugles in the everlasting hills, an to Mr. W. L. George cataloguing the contents of a moral dust-bin; t how can we control the gripping and entrancing idea?

We Christians are the trustees of a moral tradition and we need to ke wide views of our trust. There are nobler defences than futile tos and panic-stricken appeals to law. This modern novel with brooding over this sex trouble is not to be rooted out, for we may

destroy much wheat and pull up only a few tares. Our response must be in the spiritual, moral and intellectual invigoration of the whole human experience. Our religion must be a vast humanism. I do not despair of a healthy-minded, moral England. We shall evolve an education through which men and women shall be trained to hear and love the final and ultimate words of all great literature—and as they hear the eternal voices they will not be duped by transitory and hysterical revolt. A sound, clean physiology in our schools will testify to them better things than a sex-obsessed psychology. Clean, airy, roomy homes—one family, one house ; unfettered and joyous comradeship on wide playing fields ; noble music, films of beauty like that of the *Niebelungen Lied* ; a drama frank, intelligent and poetic—within a scheme of life of such manifold health, every perverted expression of moral disease will find itself futile and unreal. In such an order of things, when haggard and anarchist souls announce one more " slice of life " to dismay the simple loyalties and purities of healthy souls, the Church with a blast of joyous laughter will cry " Publish—and be condemned."

But such an order can only be assembled around a sacrificial, eager, passionate and obedient faith. These novelists appeal to a partial distorted vision of life that holds and possesses them ; we may be the transmitters of a full, vast, eternal life. Where the Spirit of Christ is, there is liberty, and through it comes life and life that is abundant.

George Shillito.

HAS THE LIBERAL PARTY A FUTURE?

I

SHOULD have preferred to call this article "The Future of iberalism." "Has the Liberal Party any Future?" seems to ggest doubt, and there is no doubt in the mind of the present riter: the response to the inquiry is an emphatic affirmative.

To answer the question, "Has the Liberal Party a future?" we must quire what is a Party, and what is the secret of its power. One thing clear: a Political Party is not a chance collection of individuals, wever numerous they may be. The readers of one newspaper, r instance, although they subscribe regularly and form a compact dy, are not a Party. A Party is not created by a leader; it creates s own leaders. A Party is not created by an organisation, or by opaganda. Both of these are consequences of the existence of the rty, and not the cause of its life. A Party, in short, is a body of en bound together by a common belief. Its strength will depend on the importance of that belief, and the sincerity with which is held. The whole missionary effort, which is one of the clearest mptoms of the existence of a Party, is the fruit of strong conviction. yalty to leaders grows from admiration for the men who will stain the Party belief in fair and foul weather.

Nor is a detailed programme, however attractive and however ely to make an *ad hoc* appeal to the wants of the people at a given ment, the first essential of a Party. If a popular newspaper, for mple, runs what is called a "stunt," many of its readers may be porarily stirred to become enthusiastic adherents of the demand de by the editor. But they do not form a Party. A programme, eed, is necessary, but it is only the working out in practice of the p and underlying belief which is the cause of the Party's existence.

Let us consider the history of the Liberal Party in the course of the t twenty years. The great election of 1906, which returned it with unprecedented majority to the House of Commons, was the expres- n of the people's desire for peace, their opposition to tariffs, and ir aspiration for Social Reform. In those days, speaking in broad ms, the Liberal Party represented the people against privilege. some extent this broad division still exists, and will always exist the minds of the electors; the demand for a two-Party system, ether it comes from these who have so long advocated Coalition, from those who advocate Communism, is the expression of it.

What then is the explanation of the decline of the Liberal Party? y has it lost the lead as the people's champion? Why has that d passed to others? And why, on the strength of that lead, has it

been possible to obtain what appears to be a large and growing popular endorsement of economic theories, many of which will not bear close examination and could not survive an effort to put them into practice?

The chief reason, I think, must be sought in the war. The spirit of Liberalism is hostile to the war idea. A purely Liberal Government is not the best Government to carry through a successful war. This is the universal and, I believe, well-founded, conviction of the electorate. The war came, however. In my judgment, it was just and, when it came, inevitable. It found the country united, men and women, irrespective of their political beliefs, bound together to secure victory. It is a mistake to suppose that the hundreds of thousands of men who volunteered, and of women, who took even greater risks and made even greater sacrifices, were converted in the abstract to a belief in war. The great appeal, as it always seemed to me, was the appeal of sacrifice; the best recruiting sergeant, the casualty list. Honest hearts found it impossible to remain in shelter and allow others to give their lives for them. This, I think, is the true diagnosis of the national mind. But the effect of the war on politics was quite other. There were then, and there always have been, many who, while firmly convinced, of course, of the justice of the Great War, have the deep conviction that the world is ruled ultimately by force. They will cloak and disguise it as much as they can, but, in their hearts, Might is Right. Their favourite formula is, "human nature being what it is." This school of thought was made dominant by the war, and when the Armistice came, and the settlement had to be undertaken, it was this spirit which prevailed. The greater part of the nation, being grateful for the relief of peace and ignorant (as who should not be?) of the political and economic results of a universal conflict, easily allowed itself to be guided to lines of settlement the defects of which we all see clearly to-day. The effect of this domination of the war mind was almost to destroy the Liberal Party. Liberals had so long stood for the opposite conception of world policy; they appeared in the public temper of those times to be so completely wrong; so many leading adherents of the Liberal faith had abandoned the profession of their old beliefs—which indeed were very unpopular—that the torch was snatched from the hands of the Liberal Party by others. When sanity and a longer and truer vision began to return it was too late. The Liberal Party had ceased to be the sole and acknowledged champion of their old ideals of international peace and brotherhood.

But other things had been happening. The war with its vast destruction of material wealth had accentuated all the social inequalities and hardships the treatment of which had figured in the Liberal programme, which for the rest had been based upon a true economic conception. Other doctrines had begun to be preached, and no doubt the Liberal Party had not only lost its acknowledged lead on great moral issues, but with them had gone its position as the great

neliorator—the Party which would prevent blind economic forces om destroying the opportunity of the worker to enjoy freedom in its ll sense.

And so it came about that when the pendulum swung, and when e people woke up from the war dream, they turned to a new Party. ne significance of the recent Election has sometimes been overlooked. is not the surprising Parliamentary victory of Mr. Baldwin that serves note : it is the growth, despite tremendous difficulties, such the Zinovieff scare, of the total vote cast for Labour.

What, then, is the future of the Liberal Party ? If the right course taken now I believe it has a great part to play. As regards its ternational outlook, it has nothing to do but to make a plain and brave ssertion of its well-understood and deeply-rooted convictions. In ne present crisis in Egypt, for instance—the very type of incident to ve an opportunity to the war-mongering journals—we need, and oubtless will receive, from authoritative Liberal voices the guidance hich is necessary. We have suffered a great wrong, but we must not low our country to be pushed into the same position as that occupied y Italy, who also suffered a great wrong, in the Corfu affair.

On the economic side, the task before Liberals is more difficult. ut there is a movement, growing and ever increasing among young iberals, for the study of these questions. Some of the best minds to-day have been applied to the worker's problems. Difficulties ave been examined, remedies have been proposed, and nothing is eeded but time to enable these proposals to sink into the minds of ose on whose behalf they are put forward. It is here that organisa- on in the country to present the case, and a fearless exposition the same case in the House of Commons, is the service needed. If oth are undertaken, there is no cause for despondency.

It must not be supposed that because in the preceding remarks I ave said little of organisation, candidates and finance that I regard em as of no account. Far from it. I have merely attempted to ow that the success of all this branch of Liberal work depends upon mething deeper. Given fidelity to Liberal principles, the founda- on of a powerful organisation is assured.

Of the mere mechanism it is not necessary to speak. Such a subject properly dealt with in any handbook dealing with political machinery. f finance, however, a word should be said.

Those who read the by no means uninteresting return made in each arliament of the expenses incurred by candidates at the Elections, e aware that it often costs more to lose a seat than to win one. rganisers throw up their hands in despair when they are presented ith figures which show that their successful opponents have expended it a small proportion of what they themselves have paid. The xplanation of the whole thing is that if the cause appeals to the people ey will not only give ungrudgingly their personal service, but are

willing at the same time to provide and control the necessary expenditure. And such a system is far more economical than any attempt to "work up" enthusiasm from the top by a profuse distribution of money for a "campaign."

The matter may be simply tested at any public gathering. If the tone of the appeal is a pleading with the people to give their support to a manœuvre or a combination or an ambitious personality, it is clearly impossible to follow it by a request that they should put their hands in their pockets. Once, however, the audience is convinced that the candidate is merely a fellow-labourer with themselves in a cause which is their own they are not only willing, but even anxious, to help to bear the cost. The democratisation of finance, which is universally recognised to be one of the objects aimed at, depends again upon the basic impulses which are, as I have attempted to show, the true centripetal force which makes a Party.

* * *

We are faced with four years of Conservative Government. An able Ministry will approach the problems of the day with sympathy and industry, and will attempt to solve them along the lines of Conservative belief. If they *can* be solved in this way, clearly there is no need for Liberalism. But I do not believe it to be possible. I think that a short time will suffice for the reaction to set in, and the people will turn to look for some alternative. In the ordinary course, such an alternative is being presented day by day in the House of Commons. Here the difficulties of the Liberal Party are enormous. For a score or two of Members not only have scanty opportunities of intervention, but they do not form a body sufficiently large to give the necessary atmosphere for the statement of their own case.

The Labour Party, both as the official Opposition, and as being more numerous, has a far better chance. The Liberals in Parliament must, however, strive to present that alternative. Sometimes it will be presented for them by the Labour Opposition. In my opinion, if this is done, no desire for Party advantage should prevent the lead being followed. Principles should stand above labels. But often the true alternative will not be presented at all unless the work is done by the Liberal Parliamentary Party. This is their difficult task: to give what lead they can at Westminster to what will soon be a growing and effective volume of propaganda in the country to the same end.

WEDGWOOD BENN.

II

SOME days ago an enthusiastic supporter of the Labour Movement wrote that we should not ridicule the Liberal Party in its present plight. We should not abuse individual Liberals. By faithful presentation of political, social and economic facts as we see them we should

deavour to win their support. As a faith making for human freedom beralism cannot die ; and to make quite certain of that fact it is obably important that the Liberal Party should disappear. To eserve a Party is of no consequence whatever. To preserve a nciple and a faith is all-important. It is my belief that Labour, htly guided, is able to discharge that duty, and should appeal for e support of all who are determined to fight reaction.

In 1906 Liberalism had a great Parliamentary majority ; what thusiasm and promise of reform ! By 1910, admitting the difficulty dealing with the House of Lords, that enthusiasm had waned. The ervening years included some useful measures of social redress ; ere was some healthy reduction of debt ; but there was no real ack on the fundamental causes of social and economic distress. The islation dealing with land values perished in a mist of intricate alism ; the law courts riddled the intentions of the reformers. In s atmosphere of mingled hope and disappointment we reached the tbreak of the European War ; then came the Coalition Government ; d, above all, the preposterous General Election of December, 1918. rliament was then rich in war profiteers and spurious patriots ; . Lloyd George necessarily spent much of his time on the Continent ; the House, as most of us in that Parliament well remember, the nservatives watched narrowly the nice adjustment of power in the vernment ; it was pre-eminently the time of political manœuvre.

A small band of Independent Liberals viewed the antics of post-war beral Coalitionists with growing dismay. They saw them connive the destruction of the small portion of the land taxation that vived. They witnessed Sir Hamar Greenwood (now appropriately Constitutionalist," the moral and political rectitude of which title musing) pursuing a policy in Ireland which was hostile to every- ng that was best in Liberalism and was eventually contradicted by grant of a self-government more complete than anything in dern times. Even Sir Alfred Mond, now busily engaged looking the lost tribes in the electoral wilderness, was put up by the wily lition Conservatives to defend the Safeguarding of Industries Act, as a staunch Free Trader to argue that the general application of a iff of 33⅓ per cent. on goods from abroad enjoying the export vantage of a depreciated exchange would help to right the dislocation the foreign exchanges, although the Cunliffe Committee said the posite. Indefinitely these examples might be multiplied ; for tance, several of the Liberal Ministers became floridly Imperialistic ; presence of their doctrine, all too suddenly acquired, the proposals the late Mr. Joseph Chamberlain appeared astonishingly moderate. brief, for all genuine, sincere, simple Radicalism there was a moral lapse.

The immediate prospects of the Liberal Party are ruined by the fact t the very men who out-Heroded the Tories are now engaged in the

reconstruction of Liberalism. But no defence of Coalition as a war-time emergency can excuse their betrayal of Liberal principles. The rank and file remember. Moreover, the rank and file point out—for the blunt truth always comes from the back of the hall—that a majority of the Liberals elected to the present Parliament owe their seats to Conservative support. At Bristol Captain Guest had a bargain with the Tories ; even at Paisley the Conservative mysteriously disappeared to give Mr. Asquith a better chance ; Commander Hilton Young, elected by means of a local coalition at Norwich, announces that while not abating Liberal principles he will deem it his duty to give general support to the Conservative Government ! With more than half the small Parliamentary Liberal Party in this predicament the immediate prospects are gloomy, for at every by-election Labour will be entitled to direct attention to the presence of so many Liberals in the bosom of Conservatism. Further, is not Mr. Churchill Chancellor of the Exchequer, and anxious to hold out the hand of precarious friendship to such Liberals as will follow him along the line of " constitutional " development ? As to leadership there is no agreement. Discreet people doubtless keep up the appearance of peace, but Captain Wedgwood Benn's letter puts in honest if awkward print what many believe.

Recalling, then, the confusion of Coalition, and now surrounded by many personal and political contradictions, large numbers of Liberals and Radicals in the country are frankly bewildered. In the recent General Election a great mass of them, including many who had moved immortal resolutions at Liberal conferences down the years, voted Conservative ; another section held on to a Liberal candidate where he could be discovered ; a proportion did not vote, advising all things to settle themselves ; and the rest supported Labour, especially if the Labour candidate had some of the attributes of respectability and restraint. If there was the slightest prospect of all these mists rolling away the Liberal Party, as regards a great following in the country, might come together again. But a consideration of the following facts compels me to the conclusion that, if Labour maintains in political and economic affairs a constructive policy, there is no chance for the Liberal Party at all.

In the first place, innumerable Liberals and Radicals are impressed by the growth of Labour. With much difficulty as to resources, practically no Press, exposed undeniably to gross misrepresentation between elections and certainly at elections, Labour polls heavily even in 1918 ; it makes great progress in 1922 and 1923 ; it is for a short time a minority Government ; and even in apparent reverse in 1924, and with a pact working against it and almost savage prejudice against its Russian policy, it adds more than a million to its supporters and gathers five-and-a-half million votes. Liberals are almost everywhere third, indicating that the constituencies did not regard them as a serious factor. Further, in the progress of recent years Labour

has attracted many of the leading Liberals of other days, some of them admittedly men and women of great influence and moral force. Every week brings fresh recruits of this class. More than we generally realise that impresses Radical elements in the constituencies ; they are attached to the names these men and women bear ; and the fact that they have joined Labour influences hundreds of thousands of plain people either to a more sympathetic attitude towards the Labour movement or to definite membership of it. And Labour tends day by day to widen its appeal. It is more than a movement for the manual workers in the trade unions ; they themselves urge that there is no real distinction between mental, professional and manual work ; they are in fact bound up together in every occupation, and the aim should be the co-operation of all these forces in industry and commerce for the common good. It means the pooling of great resources of personal capital.

Secondly, in ordinary economic and social reform Labour will cover all the ground that Liberals used to regard as peculiarly their own. Apart from certain small sections Labour believes in fiscal freedom for the British Isles ; but in any case, since Mr. Baldwin's discovery in the General Election of 1923, Protection is not an issue in this country. The Conservatives will attempt to " safeguard " certain industries, which in practice will mean very restricted devices, since there is no desire to rouse commercial Lancashire on the one hand or the slumbering south of England, drowsily interested in food prices, on the other. Labour will vote for the reduction of armaments (in the recent dispute about cruisers it was forgotten that a Labour Chancellor of the Exchequer knocked millions off the Navy Estimates) and for international peace. It has a comprehensive programme for housing, old age pensions, mothers' pensions, reform of the poor law, amendment of factory legislation, insurance against unemployment and disease, and all the machinery of the trade unions in their Friendly Society aspects. And just before it left office it was preparing, for inclusion in the next Budget, a scheme for the taxation of land values much simpler than that of 1909, and quite certain to secure the support of the great majority of Radical land reformers. No doubt, as between Liberals and Labour men, there may be differences of opinion regarding method in all these reforms, but they are not more than differences regarding method, as was proved in several instances during the short nine months that Labour was in office. The masses of the people, therefore, have quite naturally reached the conclusion that in general reform Labour is good enough for them, and many of the electors who only look to immediate and urgent redress pin their faith to the larger force and fail to see, in the sphere now under discussion, any place for separate Liberalism at all. Thus, as regards numbers and personnel and ordinary social and economic reform Liberalism has been replaced by a new movement, in which many of

its best minds are now found, and has ceased to be a distinctive political counter-attraction.

Thirdly, what is the dividing line between Liberalism and Labour, and does it hold out the hope to Liberalism of successful separate existence? Many Liberals say to Labour that they are with it all the time until it comes to Socialism. In other words, stripped of the useless phraseology which encumbers so much of our political debate, Liberalism is unable to accept public ownership in industry. It pleads that it believes in competition and individualism. It joins with the Tories in opposing the extension of public ownership. This last remark reminds us that even here Liberalism does not find distinction. The more advanced Conservatives argue that they will give the people social reform. How they are going to do it without breaking the land monopoly is a mystery, but the masses are understood, in Mr. Chesterton's age of headlines, not to press for details. If they do the supercilious pince-nez is brought into use in suburban gatherings and elderly ladies (who cannot even remember their investments) ejaculate —"the robbers." But in any case many reactionary Liberals have already believed the Conservatives about social reform, and they have no intention of returning from the Conservative fold, especially if it makes a bee-line for income tax and super-tax and agrees, in this best of all worlds, to "let industry alone." Moreover, they do not trust the Radical elements in Liberalism, for these elements have much sympathy with the Socialists in certain things; hence the decision of a section of the Parliamentary Liberals not to be found beneath the banner of Mr. Lloyd George. So the reactionary Liberals go one way, and the advanced Liberals another. And when the matter is analysed it generally resolves itself, in the long or the short run, into a question as to how far public ownership in certain things should be accepted. That the very question should be put causes Sir Alfred Mond great consternation, for did he not say in effect that under Socialism everybody would be compelled to wear the same cut of coat (see his speech in reply to Mr. Snowden's motion) whereas elementary common sense suggests that the problem would be solved by the varying avoirdupois of a very varied race. In other words, even in the distinctly Socialistic issue of public ownership there is no true dividing line for Liberals (and even for Conservatives) at all.

Let us pursue this matter. Not so long ago we used to receive the annual appeal of the Land Nationalisation Society. There was a foreword by the late Professor Alfred Russel Wallace. Then followed a long list of *Liberal* Members of Parliament who believed that land should belong to the people. Eminent economists, pointing to the fact that land was not of human creation, was fixed in quantity, and fundamental to everything, took the same view. Where are these Liberal members to-day? Some are dead; others, very much alive, are with Labour; a number are still in the Liberal ranks; and others have recanted, and

pport every anti-Socialist cry, which, by the way, it is always very much sier to raise than to attempt to elucidate the facts. Again, there e many Liberals who believe that railways should be publicly owned. at feeling in their ranks has been strengthened by events since the ilways Act of 1921. For that Act wiped out the surviving mpetition of the remaining separate railway companies in Great itain (Sir Eric Geddes, protesting his individualism, said it led to eat waste !) replaced it by four large railway amalgamations or trusts, ve a specific and obligatory direction to the rates tribunal so to fix tes and fares as to give the amalgamations the net revenue of 1913—good year for British railways—plus certain allowances for capital penditure, past, present and future ; and then left the public to ch voluntary arrangements in service as the amalgamations might oose to make. Doubtless it is not to their interest to defy the blic. But traders have long since discovered that when they want tter terms the Minister of Transport has no power. He can only int helplessly to the specific direction to the tribunal in the Act of 21. When the Bill was introduced the traders and others thought e Labour men were Socialists when they pressed for public ownership ther than this combine or trust ; now many of the traders have said te frankly that the Labour men had the common-sense of the atter. With the Conservatives in power the railway amalgamations d all other amalgamations are, of course, perfectly safe. The aders and the travelling public are another proposition. Now these ents have bowled over many more Liberals, so they add to land, lways—and then they take much the same view of mines, for between nd and the wealth in the bowels of the earth there can be no real stinction.

By this method they arrive broadly at the conclusion that certain ngs, which they call monopolies (a quite accurate term) should be blicly owned. In this thought they are in perfect agreement with bour. Further, when Labour points out that it does not mean by blic ownership Whitehall management, but that these industries uld be run, as trustees and stewards for forty-five millions in Great itain who own them, by the men and women who know the industries all their intricacy, Liberals are further encouraged. Nor would ogress towards the public ownership of such services be completed a night. It would be a process of years, tested always by the ficiency of the undertaking, and by the extent to which it ministered the social and economic progress of the country. In short, Great itain would be getting probably as much Socialism as it could nveniently absorb, and everybody would be learning all kinds of onomic and social lessons. There are many Liberals who would ake that development the basis of competition in other departments industry. Other Liberals would no doubt become definitely Socialistic nd say that economically nothing could stop the advance of that

movement. But during this time the reactionary Liberals, who would hardly recognise any form of public ownership, would probably have gone definitely to the Tories, or have taken some similar step as a means of disappearing from active public life.

When we reach the outside world of industry, however, we find the Liberals again in a very serious dilemma. They had set out to defend competition and individualism. Sir Alfred Mond was still busy with Adam Smith. The new leader (no name at present available) had spoken of the abiding principles of Liberalism ; every man must get the reward of his initiative. Then someone bluntly suggested that they might look for the competition and the individualism. Research showed small traders chasing one another with minute supplies up side streets, wasting an incredible amount of time for very little result, and bowing before every possible customer with preposterous self-effacement. But even they were not really competing, for they were all in a traders' association, selling according to an agreed schedule ; moreover, the man who broke the schedule ran the risk of getting no further supplies from the wholesale house. On either side of them were two great undertakings which grew in strength every day. One was the multiple shop, boasting hundreds of branches in town and country, owning its own live-stock—a trust from raw material to finished retail article. The other was the co-operative movement, with over four million members, powerful in the retail trade, and growing rapidly as a productive agency. Strictly speaking both were busy getting rid of surviving competition, the first because it could undersell the small individualist, and the second because, with all its faults, it was seeking to apply the principles of mutual aid. In any event small-scale competition pure and undefiled was having a bad time, and most of the thoughtful individualists knew it.

Leaving the suburbs for wider industry it was observed that a strong Liberal individualist like Lord Leverhulme had practically the whole of the soap manufacture of Great Britain in his hands. That had been achieved by eliminating competition, for his great combine could get rid of the waste of small manufacture, and give the workers much better factory conditions in the process. Then there was the enormous Coats' trust in cotton thread which, even in the midst of industrial depression, could make more than £3,000,000 of profits in a single year. All the leading newspapers were federated in a group of trusts ; even the portly *Times* did not escape the taint. In iron and coal and steel there were interlocking directorships everywhere ; one eminent Liberal lady was reputed to be a director in eighty-one companies. Mere attendance at the board meetings must have left no time for that "skill in industrial direction" which is one of the agreeable fictions of the average individualist. The majority of to-day's directors, happily, do not direct. New amalgamations follow day by day, and although nearly all of them mean less real competition the individualists make

o protest ; only the Labour men are busy calling attention to the owing power of the combine and the trust. Now this is exactly here Liberalism, in its opposition to the public ownership of the Labour ovement, comes a hopeless cropper.

Sir Alfred Mond and others presiding at the present political quest know perfectly well that it is impossible to revert to small-scale oduction. We cannot sweep back an economic Atlantic. Moreover, ven if we tried we should weaken Great Britain *vis-à-vis* the trust dustry of the United States and of the Continent of Europe. In is dilemma, and still struggling to maintain their belief in an dividualism which they find it increasingly hard to locate, the leading iberals fall back upon the promise of anti-trust legislation. Here, owever, they can get little or no support from the Conservatives, Big Business " being powerful in their ranks, and even the large iberal industrialists stand aloof—are not they pledged to no State terference of any kind with industry ? But, say the more advanced iberals, the people are hammering at the door ; there is at the moment uch controversy regarding prices. Whereupon the majority of the iberals ultimately commit themselves to anti-trust legislation. ere fresh sorrows begin. Looking at all the anti-trust legislation of e United States they observe that, on balance, it has probably left the usts more powerful than ever. A little regulation is useless ; in fact, aggravates the disease. Return to small manufacture is impossible. here is already the partial committal to the public ownership of onopolies, like land and railways and mines, together with all the s and water and trams and electricity of the locality. Finally, the ejudice against Socialism in the sense of public ownership crumbles fore the facts, and there is less real antagonism to constructive abour than ever.

But let me emphasise—*constructive* Labour. That great movement as taken the proper step in rejecting Communism and the Communists, owever much it may still be hindered by individual disciples of that th. At the same time the State conception of public ownership is eakening. Doubtless the ultimate ownership would rest with the ople as a whole, but the direction and the management of industry not for a public Department, in London or anywhere else, but for the en and the women who know the industry. Certain services like the ost Office and others may not change substantially in form, but much the public ownership will come through the local authorities, the -operative movement, the trade unions, and through the steady articipation of the Government, as a return for financial guarantee, the holding of industrial and other stock. Under the Trade acilities Acts the people to-day guarantee many millions of industrial apital for new capital expenditure ; yet they have no place in the wnership of any of the resulting capital asset. It is plain that that ystem, unjust to them in many ways, can be altered in such a manner

as to make them increasingly owners of industrial capital in respect of the advantage which their guarantee and their credit provide. Further, there is the American example of trade union ownership in individual industries, a kind of penetration of the existing system which so far as can be ascertained has not involved any economic or social weakness. It does not follow that as it stands it would be acceptable in Great Britain ; with suitable adaptation it can, however, be at least one of the routes towards the enlargement of public ownership. The cumulative effect of these movements is to supply a practical alternative to the trust, for no one suggests that the British people will permanently accept trust domination and control. In so far as a genuine Liberalism feels this economic trend it is driven to support Labour. Ignoring it, Liberalism must either disappear in Conservatism, which can make no real inroad on the trust ; or agree to remain a separate academic force proclaiming principles and remedies which no longer relate to the powerful influences pressing every hour upon the very existence of the people.

WILLIAM GRAHAM.

III.

Two distinguished Congregationalists, in positions of standing and influence in their respective Parties, have given their answers to the question at the head of this page. They have discussed the situation calmly and fairly, and in a manner happily altogether devoid of prejudice and party spirit. Had the question been, " Has Liberalism a Future ? " we imagine that they, and those who read their articles, would have had no hesitation at all in returning a positive answer. But the state of present-day politics in our country is such that Liberalism and the Liberal Party are no longer interchangeable terms, and therein lies the uncertainty about the future.

Whether the Liberal Party has a future or not seems to depend very largely on the wisdom of the other two Parties. Both of them would like to destroy the Party, and it will be fascinating to watch their strategy and see if they are powerful and astute enough to do it. If the Conservative Party can be " liberalised " ; if its wild men from the backwoods can be held in check ; if it keeps clear of militaristic adventures, gives real support to the League of Nations, and refuses to flirt with Protection, it is quite conceivable that many Liberals whose bias is strongly individualistic will join the Conservatives, even as a million of them did at the Election. This process will be facilitated if the extremists of the Labour Party are active and voluble enough to frighten the country into thinking they are more numerous and powerful than they really are ; it will be retarded, if not stopped, if Mr. Baldwin's great majority persuades him that he can move on the old Conservative lines of supporting the rich and the privileged, and all those with vested interests. In the same way, if the Labour Party, controlling its extremists,

reads steadily in the path of reform outlined by Mr. Graham, hosts of Liberals, especially young Liberals with no traditional allegiance, will join it, for they are entirely dissatisfied with a policy which is purely negative—Anti-Socialism, and nothing else. For such a development to be successful it will be necessary for the Labour Party to demonstrate, in far more convincing fashion than it has done yet, that it is not a class Party. Professor Saintsbury's gibe is not without an element of truth, when he says the ideal of Labour " is the progressive diminution of work and the progressive increase of profit, by a single class, at the expense, if not, indeed, the destruction, of other classes." Of course, this is not Mr. Graham's ideal, or Mr. MacDonald's—but the truth, we are told, often comes from the back of the hall, whence we hear that Labour stands only for " the workers," and the definition of workers apparently is those that have a right to receive unemployment benefit when they are not working with their hands !

Meanwhile what will the leaders of the Liberal Party be doing ? If they wish their Party to live and grow what they must do is to convince the electorate that the Liberal Party is a Party that includes all classes and stands uncompromisingly for Liberalism. Thousands of Free Churchmen, for example, whose sympathies and traditions are Liberal, would like to feel that the principles of Liberalism are safe with the Liberal Party. They feel that the great freedoms which are the essence of Liberalism—of the person, of speech, of trade, of education—were allowed to slip far too easily during the war and after it, and they desire to be assured that the Liberal Party still cherishes them. It has to be confessed that in the last Parliament that Party was a pitiable spectacle. It had one head and three bodies, and it had to be dismembered for every division : rarely did we see an entirely united Party. The opinions expressed in our Editorial columns in April, 1924, have been justified by events :

" The situation in the House of Commons is such that a great deal depends on the strategy of the Party leaders ; it is perhaps not too much to say that by the leadership of Mr. MacDonald on the one side and Mr. Asquith on the other the future existence of the Liberal Party may be settled. The Prime Minister may be able so to control his extremists that Liberalism may find its ideals adequately expressed by the Government, and the Liberal Party will disappear. This will inevitably happen if there is not more cohesion between Liberals than has been evident so far. If, in every division in the House, the Liberal Party is found to be divided into three sections, one supporting Labour, one the Conservatives, and one neither, the Party will soon be snuffed out."

This is true, but it applies to the country as well as to the House of Commons, and if the Liberal Party is to have a future it must become a unity : it must shed those who belong to it who are Conservatives and have no real hold on essential Liberal principles, and it must have

a policy that can win the hearts and the heads of men and women. What should that policy be ? Well, it has been outlined by the new Radical Group, or, if you will, it does not differ much from the policy suggested in Mr. Graham's article. It will be based on no class favouritism, but on a desire to serve the whole community. Naturally it will not include academic or doctrinaire socialism, but neither will it shut out nationalisation—or, to use Mr. Graham's phrase, public ownership—but it will take every case on its merits and proceed, not according to theory, but according to experience.

If this can be done it does not matter whether the Party with such a policy calls itself Labour or Liberal. Frankly, we wish we could see our two contributors—and all who share views akin to theirs—in the same Party, and fighting together for the ends they both desire, rather than fighting each other and so giving the government of the country to a Party from which least is to be expected in the way of social progress and of whose policy abroad—as the recent action in Egypt suggests—we must always be afraid.

If a Radical Party—uncommitted to socialism, but not afraid to consider proposals to extend public ownership—is led in vigorous and resourceful fashion, it will not lack Nonconformist supporters : it will gather round it, especially if Marxian theorists exercise increasing influence in the Labour Party, many who voted Labour at the last election, and quite possibly may one day come to power. But any recurrence of the " pact " suggestion, any hint to the country that such a Party has no real policy and no controlling principles, will be fatal. Unless the conviction can be engendered that the Party has a witness worth bearing and a policy worth fighting for, a Labour Party, wisely led on Mr. Graham's lines, will attract to it all those who believe in constructive social reform. The skill of the leadership of the three Parties in the next decade will determine whether the Liberal Party is to continue to be.

EDITOR.

DEVELOPMENTS AND EXPERIMENTS

This section of our Journal aims at chronicling not only developments theological thought and in ecclesiastical organisation, but also practical periments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in e part of the country, the rest of the Churches remain ignorant, and we trust at these pages will not only serve as a clearing-house of ideas and a record changing emphasis, but also broadcast valuable information of progress in urch and denominational life.

Our representatives in the Colonies and the United States will from time time contribute accounts of similar movements. The Editor will be glad consider brief articles serving this purpose.

RELIGION FOR SUNDAY PAPERS

HAT we English are a materially-minded people, little given to the ings of the spirit, is certainly the impression Asiatics get of us. Our andard of living is low, in their eyes. It is a material standard, not spiritual standard. It is a measure of money and motor-cars, not of lture and holiness. Hence the resentment of Asiatics to Europeans.

When in Asia I used, as a good patriot, to maintain that in our arts we English were much more spiritually inclined than appeared the surface. But here in England, and as between one Englishman d another, do we concern ourselves about religion to anything like e extent we ought ? Are we religiously disposed and wanting to be igious ? We all of us want to do some good in the world. We like feel there is purpose in our lives, that we are doing our best, and ng whatever faculties we have to the best advantage. But do we y anything like enough attention to these fundamental things ?

It is not easy to find out what good we can do, or what should be e purpose of our lives, or how and when and where we should ercise our best faculties, or even what our best faculties are. Life is traordinarily complicated. Even when we are willing it is hard to d scope for ourselves. Obstacles arise and we need strength and sdom to overcome them. Depressing discouragements sap what ength we have, and we need refreshment. Whence can we get idance to show us not only what good we can do in the world, but at is the highest good ? How shall we fit ourselves to achieve this ghest good ? And whence shall we receive the strength to sustain ?

Whence, too, comes this impulse to do some good in the world ? hat is it that prompts us to go on toiling to do this good when we eady have all the material needs of life—a sufficiency of food and iment and a comfortable house to live in ? Or rather, *Who* is it that ompts us ? for it must be some Intelligence and Will. No mere *ng* or collection of things could prompt us to work for a spiritual

end. The impulse must come from a Personality. How are we related to this Personality ? and how can we get His support ?

These are questions which men sooner or later in their lives have to be asking themselves and answering for themselves. Usually they take the answers on trust from what they consider authoritative sources. But different authorities give different answers. And this is inevitable, for no two of us are exactly the same. Each of us looks at the world from a different point of view. Moreover the world is always changing. and conceptions of the world must be many and various. Yet through all the changes there is something that endures, as through a man's life there is what endures from cradle to grave through all his changes. And there is a perpetual battle among men as to what must be tenaciously clung to as the everlastingly true and firm in a changing world and what must necessarily change in the long process of the world's becoming. And this clash and conflict of opinion need not be deplored, for from it comes a truer view of the world. We understand better what is worth preserving and what is better changed. And with this truer view our attitude towards the world changes from one of indifference to one of deep attachment. We get to love the world as we love our country—only in a still higher degree.

This conception of the world we live in, the feeling towards Her, and the determination to do some good, is our religion. Our conception of the world may be blurred and false or clear and true. Our feelings for Her may be lukewarm and passive or ardent and active. And our determination to do good may be loose and sloppy or intense and fervent. But whatever our attitude may be it is for us our religion. It is the root thing about us and what informs and colours our whole life. How shall we make this, our religion, of deeper concern in our national life ?

One way I suggest is that Sunday newspapers should devote more attention to religion. As an ordinary newspaper reader—as the man in the street, if I may presume to put myself in the place of that ubiquitous and omnivorous personage—I should say that I would be quite as much interested in reading about religious activities and religious personalities in England and all over the world as I am in reading about political activities and political personalities. For the last six days, in the daily papers, I have been reading my fill about politics and politicians, and business and business-men, sports and sportsmen. On Sundays I would like a change.

And I should imagine that women were even more anxious than men for this change. For women are more inclined to be religious than men. And this not from any intellectual inferiority—as superior intellectual men have assumed—but because as mothers they are closer to the realities of life ; and of all the realities of life religion is the most real. Women would surely therefore welcome more religion in their Sunday papers.

And it should be just as easy to present religion attractively as it to present politics in a form that attracts readers. Politics is oncerned with the maintenance of law and order, with defence, with ie material welfare of the people, with education, and with the attitude our country to other countries. And all these are very important ibjects and for six days in the week they are brought most prominently o our notice. But, after all, politics is concerned only with the means life—not with life itself. Whereas religion is concerned with the ery foundations of life and its highest ends. It is, therefore, in itself finitely more attractive.

And if in our Sunday papers we could find accounts of the thoughts nd activities of men of religion all over the world; could know omething of their personalities, of the battles they have to fight to reserve the precious truths of religion or to find scope and freedom or religious change, of the heroism they display, the endurance they now, and the joy and peace they find in their rare moments of supreme xaltation—we should gain something to refresh us on our Sundays nd something warm and strong and vital to put into our everyday life the week that lies before us. Let us, then, have more religion in ur Sunday papers.

FRANCIS YOUNGHUSBAND.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK[1]

THE saying that "Speech is silvern, and silence is golden" has only ie appearance of wisdom; and the Chelsea sage who made much of it id not practice it, as regards written words at least. Again, it is ommon to oppose doing to talking: the talking that is an end in itself vain; but the talking which prepares for and secures common doing both wise and good. Ministers are warned against going to onferences; and some of our brethren who think themselves superior" make a boast of their absence from, and their contempt r, such gatherings. The man who neglects his own proper work, nd seeks only his own enjoyment of eloquence (or rhetoric?) certainly eserves condemnation as "an unprofitable servant." But does not hristianity itself mean "fellowship," a community of the Spirit, a common ossession which will be enriched by mutual impartation? The man acks Christian love who does not seek fellowship with his brethren. he problems of the modern world cannot be solved in isolation by ndependent action of ministers or churches. The authority, influence, nd resources of all the denominations are needed to grapple with these ast difficulties. There must be constant and close co-operation; nd this there cannot be without previous frequent conference, which s necessary to secure not only one mind, but also one heart, so that

[1] To be held in Stockholm in August, 1925.

there may be one will to act. The cultivation of the one heart is often an indispensable condition of the attainment of the one mind. Conference is the wooing ; co-operation is the marriage. The saying, oft quoted, that the best committee is a committee of one, shows both arrogance and conceit. No man is so wise as not to need the counsel, or so strong as not to need the help of others ; and even were any man so sufficient in himself, love would require that he should ever be ready to share with others such wisdom or strength as he may have.

Of special value is the conference of those who have seldom the opportunity of meeting, and so miss the privilege of intimate knowledge. There are persons, and there may be peoples, of whom it is true, that " distance lends enchantment to the view." But, thank God, closer knowledge usually brings kindlier feeling. In the present condition of the world nothing is more likely to improve international relations so much as bringing people from different countries together for the furtherance of a common interest, in which their differences will be harmonised, and even their antagonisms reconciled. It has been my privilege this year to attend four conferences which had more or less an international character ; and I want to testify to their incalculable value. Besides attending the half-yearly meeting of the British Council of the World Alliance for Promoting International Friendship through the Christian Churches in York in July, I was present at a meeting in Oxford of the International Committee, and there met Americans, German, French, Swiss, Dutch and Roumanian representatives of their respective national committees. The glimpse I had showed me how much can be done by bringing men together, hitherto strangers, or even estranged, in the presence of Christ. A number of these men were also present as guests at the meetings of " Copec " the following week, April 5th to 12th. Their presence added to the significance of the Conference, and several made valued contributions to the discussion. These Continental representatives were seated on the platform at the meetings at which International Relations were being discussed, and that circumstance was an indication of the way in which alone these threatening problems can be solved. About ten days later I was at a small gathering at Selly Oak, representing the Missionary Societies of this country, and of several Continental countries, to discuss the question of the training of missionaries. Valuable as was the interchange of experience and aspiration, still more valuable was the drawing nearer in Christian esteem and affection of those whom national policies divided. Greatest of all international gatherings which I attended was the Convention in Glasgow in June of the World's Sunday School Association. Citizens of fifty-two nations gathered together in the name of Christ, with " the child in the midst." Benjamin Kidd has declared that the condition of progress is the subordination of the individual and the present to the universal and the future ; and surely here that condition was being fulfilled. It was made evident that in God's providence

here is entrusted to the English-speaking peoples the leadership of the world in this as in many other enterprises in the interests of the Kingdom of God. Such conferences are among the most effective agencies used by the Spirit of God to secure such friendship between the peoples. To confer with a view to co-operation, on international relations, social reform, missionary training, and religious education in an international gathering on a world scale was well worth while. How narrow do merely congregational, local, denominational, national interests appear in comparison? These things we ought to do, but not to leave the other undone. We shall best carry our own burden as we learn and are willing to bear the burdens of others. We should all be willing to spend and be spent in such movements.

This article is not like a badly constructed sermon, in which the introduction is as long as the treatment of the text; but it is made as a sermon might sometimes be made, if convention did not forbid, for I have been expounding as I have been leading up to my text. This defence of conferences is meant to be a commendation of the Conference, the title of which stands at the head of this article. It is not the war only which has taught far-seeing Christian leaders to be internationally minded. The first meeting of the World Alliance was held in Constance in 1914, and was interrupted by the outbreak of the war. The World Conference on Faith and Order was suggested in the General Convention of the Protestant Episcopal Church in Cincinnati in October, 1910. The war necessarily delayed the carrying out of this project. The Lambeth Conference by "An Appeal to all Christian People" in August, 1920, in the English-speaking world at least created so new a situation that the postponement of this Conference became inevitable. It is still hoped to hold it in 1927. The death of Mr. R. H. Gardiner, the Secretary of the Continuation Committee, who was the mainspring of the movement, may involve greater difficulty in carrying out this intention. As it was felt, however, that it might be easier at an earlier date to bring together the representatives of the Christian churches to confer, not on theological or ecclesiastical, but on practical questions regarding Christian Life and Work, and that in the world's present condition there was an urgent necessity for their so conferring, it has been decided as a result of small conferences held at the Hague in 1919, and in Geneva in 1920, to hold a Universal Conference of Christian Communions at Stockholm during the month of August, 1925. The heart and soul of this movement is the Archbishop of Upsala, Dr. Nathan Söderblom, who, during the war and since the war ended, has been unwearied in his efforts towards the reconciliation of the hostile nations. The subjects to be discussed are:

(1) The Church's Obligation in view of God's Purpose for the World.

(2) The Church and Economic and Industrial Problems.

(3) The Church and Social and Moral Problems.
(4) The Church and International Relations.
(5) The Church and Christian Education.
(6) Methods of Co-operative and Federative Efforts by the Christian Communions.

It is much the same ground as has been covered by Copec, and the Archbishop, who was present at Birmingham, very warmly welcomed the Copec Reports as an invaluable preparation for the wider Conference. It is expected that the Conference will consist of five to six hundred delegates officially appointed, not only by the Protestant churches, but even by the Holy Orthodox Church. The Church of Rome is, however, holding aloof. The invitation to appoint delegates has been already issued, and it is hoped will have a hearty response. As a member of the British Section of the International Committee of Arrangements I venture to bring this proposal under the notice of my fellow-Congregationalists. Few comparatively can themselves attend the Conference ; but all can bear it upon their hearts before the Throne of Grace, by their interest and sympathy can strengthen the hands of the representatives of our denomination, and by their attitude can further the end for which it is being held—the realisation amid all differences of nations of the essential unity of the one body of Jesus Christ in the reconciling Spirit of God.

ALFRED E. GARVIE.

A CHILDREN'S CHURCH

WE have been making some attempt at Purley to solve the time-worn problem of bridging the gulf which seems to exist between the Sunday School and the Church. After seven years the results of the experiment are at least encouraging, and perhaps give some clue as to the solution of the problem.

The children have been provided with a church of their own, as far as possible, similar to that of their parents. Almost every child, at one time or another in his life, plays at church, and shows an interest in it, and though *this* Children's Church is not play, it seems to satisfy the needs of children of all ages from four to fifteen years. Between the parent church and the children's so close a connexion is kept that the children feel they are part of the parent church, and when they pass from the one to the other, the differences are slight and unnoticeable. They come with their parents in the morning, sit with them in the " family pew," and worship with them till the close of the minister's address to themselves. Then, while a special voluntary is played, they march reverently up the centre aisle and pass out to the hall behind, which has previously been arranged as a church, in formation similar to the one they have just left. Some of them come early and help in this work. " Deacons " are chosen from among them, and when all have found " pews " to their

king, and the choir has filed in, they all kneel and the church is hushed or a few moments in silence.

After a short invocation, during which the children stand, they find ne opening hymn of praise in their own hymn-books, or in one supplied to nem by a deacon on entering the church. The order of the service llowed is the same as that of the parent church. It includes a talk for ne very little ones and a story or address for the older children. The eacons take the offertory, which is received in a brass plate, and dedi- ated by the leader.

The differences between the parent and the children's church lie in uch points as the use of handwork for the last ten minutes, while aiting for the parents, and also in certain more child-like celebrations of he various festivals of the Church's year. In these latter items, however, he parents often join the children, thus sharing their interest and close onnexion with the nursery of their church.

It is essentially a service of worship, and no attempt is made at either dividual or class-teaching. The graded system of Sunday School work s required to meet these needs of the child. The church is the comple- ient of the school, and *vice versa*. The Purley Children's Church is based n the Congregational Church to which it belongs, but surely other denominations could build up Children's Churches on their own beliefs o meet the needs of their children, without unduly forcing any definite enominational doctrines at an age when the child does not need or nderstand them.

W. May Silcock.

CAN RELIGION BE ADVERTISED?

ES, but you must be sure it comes up to sample and that you can liver "the goods." In other words, before you set out to advertise our Church it is essential that everything inside the Church must be eady to receive the "outsider." Organise the work of your Church on usiness lines, and, provided the spiritual atmosphere is also right, the ext step is undoubtedly to make known what the Church has to offer.

A Church can no more expect to exist on its past reputation than a man can expect to live on last week's dinners. If the Church does not progress it will go back; it cannot stand still. Advertising the message and the mission of the Church must therefore be a continuous process and not a spasmodic effort.

Dr. Charles Stelzle of New York, speaking at the Advertising Conference recently held in London, said:

> "The Church is not primarily a social reform organisation, nor yet a social institution. Its supreme task is spiritual. It has an important social message and mission. This fact should be advertised to the world because it is often said that the Church is not interested in the every day problems of the people. The Church

must let a sorrowing world know that it offers comfort to the desolate that it heals the broken-hearted, that it gives strength to the weak and weary. It can advertise no greater facts than these. The Church should continue to advertise the great facts of human brotherhood and divine leadership until every man and woman everywhere cannot but be influenced by them."

WHERE TO GO? The spirit of unrest which is one of the legacies of the War suggested to us the title for our Church Handbook, *Where to go in Lewisham.* It consists of sixteen pages, 7" by 4", in a tinted cover, and contains full particulars of the Sunday Services and the various auxiliary work carried on at our Church and Mission Stations.

WHAT IS IT? The first page contains an invitation to all who, being unattached to any other Church, are able to attend our services and meetings.

WHERE IS IT? A map of the district is given, showing the position of the Church marked in red. Also the nearest railway stations are mentioned, and the numbers of the trams and 'buses which pass the Church.

WHEN IS IT? Then follows a list of the subjects for the Sunday evening services and full particulars of our graded Sunday School and Institute. The full programme, day and hour of meeting, of our Men's and Women's Guilds, Lecture Association and our Young People's Institute are also given. Notices with regard to the Sewing Party, Dramatic Society, Choir, Girl Guides, Boy Scouts, etc., etc., all find a place in the Handbook. Full particulars are also given of the Freewill Offering Scheme, which has been in operation in this Church for three years.

DO IT NOW. Two forms are printed on the last page—the first an application for sittings and the other a request for an interview with the Pastor with regard to Church membership.

COST. 3,000 copies cost approximately £30, but against that a matter of £18 to £20 can be obtained for the advertisements of local tradespeople so that the net cost is about £10. When one counts the annual cost of printing separately each Society's syllabus, leaflets, special notices, etc., etc., the handbook is cheaper, permanent, and so much more useful for propaganda purposes.

DISTRIBUTION. Copies are available at all Church services, lectures and the various meetings held in the Halls. They are also to be found on the counter in the local shops, but we do not do a door-to-door distribution.

RESULTS. This is the fourth winter we have issued such a handbook, and from experience we are convinced that it has been a good investment.

Attract attention—inspire wonder—awaken interest.

JOHN CALDERWOOD.

FOREIGN REVIEWS AND IMPRESSIONS.

griculture in Germany and in England.

" The foundations of society," says Henry Ford, " are the men and the eans to *grow* things, to *make* things and to *carry* things. As long as riculture, manufacture, and transportation survive, the world can survive y economic or social change." Stated thus the problem looks simple, t in reality it is not so simple as it looks, especially in a country like ours, hich has to *support* a population of over 40,000,000 while it only *grows* od sufficient for 15,000,000, We depend for our existence upon a very rge importation of food, which we pay for by manufactured articles. Upon is basis we have built up during the last two centuries our economic stem. We accept it as a matter of course. Has it not made us prosperous d rich ? But we are not as confident and as happy about this as we once ere. For one thing the war gave us some rude shocks, and matters have t been so easy since. Three things must be remembered :

First, there has been a shrinkage of the world's area under wheat. In 22 and 1923 it was less by 18 per cent. and 17 per cent. respectively than the nual average from 1909 to 1913. The area under oats has shrunk by per cent. and 13 per cent., the area under rye by 15 per cent. and 7.7 per nt. (These figures are taken from a long communication sent to me Prof. Max Sering of the University of Berlin.)

Second, the population of the world, in spite of the loss of life due to the ar, has increased by 10 per cent. during the last ten years.

Third, the Eastern races (as one learns from the *Agricultural Gazette*, ptember 26th, 1924), owing to a change of taste are no longer depending so large an extent upon rice and are therefore consuming more cereals.

These three things, together with the fact which one repeatedly hears ated in manufacturing centres that other countries are becoming more dustrialised and are manufacturing for themselves, compel us to ask ourselves ether the accepted principle of our national economics is as sound as we d thought. Prof. Herkner, in the book which we noticed in our last mber (*Die Arbeiterfrage*) says categorically : " Only that nation will joy an assured future, which can obtain from its own soil the most important od stuffs and raw materials." If this principle is valid our prospects are omy indeed. Most economists in this country would dispute it, but none uld deny that the problem of agriculture is a serious and a pressing one. l the political parties give it a prominent place in their programmes d their promises. Now there can be little doubt that at the present time riculture is our most depressed industry : the market is the most uncertain, e wages paid are the lowest, the interest on capital is also the lowest, e prospect is the darkest of all our industries. Yet it ministers to our ost vital needs : in a crisis (as in 1917) our very existence is in jeopardy. he Final Report of the " Agricultural Tribunal of Investigation " (1924) therefore fully alive to the national importance of the problem of griculture. " One of the things which makes for the general stability of e economic life of the country is a prosperous agriculture " (p. 11). It ates that " the increase and the maintenance of tillage should be the main ject of agricultural policy." Yet the tilled area of England and Wales has llen from 11,876,723 acres in 1871 to 8,580,874 acres in 1923, a decline of .7 per cent. In the same period the area of wheat shows a decline of almost

50 per cent. (cf. pp. 21 and 22). It will be interesting to compare this position with that in Germany. Between 1878 and 1913, years within which statistics of area and production can be best compared, Germany almost maintained her arable area. In 1878 this area amounted to 58,329,000 acres and in 1913 to 57,808,000 acres, while the area of actual corn crops increased by over 2,000,000 acres. The area of potatoes increased by over a million and a half acres and that of sugar beet more than trebled during the same period. These figures and those relating to production show how remarkable has been the intensification of production on the arable area of Germany.

To what is that intensification due? This is an important question and brings us into the area of controversy. Prof. Sering, of Berlin, from whom I have already quoted, is the leading authority on Agricultural Economics in Germany, and the author of the post-war Land Settlement Act of 1919. He is a strong advocate of what we call in this country the Small Holding. His conviction of their economic value rests upon a very exhaustive knowledge of the intensive culture that prevails on that great belt of small peasant proprietorships that stretches from the North Sea down to Bavaria and from the Elbe to the Rhine. It was unfortunate that the valuable articles on German Agriculture that appeared in *The Times* on the 15th, 16th and 17th of September last contained hardly any reference to these peasant proprietorships. The writer seemed to be more interested in the Junker estates east of the Elbe and in the so-called "Domain Farms" which are leased from the State. His personal investigation of these enabled him to give a most interesting account of big-scale farming in Germany. He was impressed with the great industry, the thoroughness, the business precision and the skill of the farmers on these estates. He also found a great deal of discontent and came to the conclusion that the mainspring of this was that German agriculture is almost wholly without working capital. "It lives from hand to mouth by forced sales for quick returns, with the inevitable depressing effect on prices." Liquid capital hardly exists, having disappeared during the inflation period. I hope the writer will be able to make a tour of the districts where the ex-service men have been settled on the State Domains (in smaller holdings) and of the areas of the peasant proprietorships. This would complete his survey and give it greater value, especially in view of our own experiments in Land Settlement since the war. Our reason for emphasising the importance of State-aided Land Settlement in this article is that both in England and in Germany an influential school of agricultural experts advocates the small holding as the economic unit of a more intensive culture. For example, in the Agricultural Tribunal Report already referred to we have the conclusion stated that "to the extent that the family farmer, by his industry, and that of his family, is enabled to intensify production, it is clear to us that an increase in this class of the agricultural community of England would result in a larger output per unit of land without entailing consequences socially undesirable." It must be candidly admitted, however, that it is extremely difficult to get a clear proof of this. Let us confine ourselves for the moment to our own country. Under the Land Settlement Act of 1919 (which gives the County Councils power to acquire and equip land for the settlement of ex-service men) 18,608 men have been settled on 268,696 acres of land in England and Wales (cf. L.S. 11 of the Ministry of Agriculture, 1924). Unfortunately few records have been kept of the population (including stock) of estates and farms prior to their division into small holdings and subsequent to it. The records I have been able to secure do show a surprising increase of all kinds of stock and certainly a large increase of population. General impressions have little scientific value, but I have formed an impression from conference

h many County Land Agents in all parts of the country that the move-
nt of Small Holdings and Land Settlement has led to a more intensive
ture of the land and to greater production. It is, however, early days
to speak with too much confidence. In the grazing counties and in the
nties with light soils small holdings are an undoubted success, and in
judgment justify the trouble and the great expense devoted to them,
I can speak with the highest praise of the skill and the public spirit
the Land Agents and the County Directors of Agriculture, who are
ong the highest types of our public servants. If one may venture on
ingle word of criticism it would be that insufficient care has been given
some quarters to the selection of the men. At the close of the war,
urally and inevitably, a wave of sentiment swept the country. We
uld all do anything to help the ex-service men. They needed our help :
y richly deserved it : had they not suffered and bled for us ? It was
same in Germany. The men in the trenches on both sides were promised
iece of land. But to dump a man down on a thirty acre holding and leave
there without capital and without experience was neither the best
the kindest way of rewarding him. Disaster was in many cases inevitable.
e story of them would make painful reading. I hasten, however, to add
t much more care is taken now not only to secure the right sort of man
also to help and advise him. Almost every county administrative area
the country has a scheme of agricultural education with expert lecturers
o hold classes and give demonstrations in convenient centres. There
Farm Institutes in many of the counties and experimental areas under
management of experts. A new feature has been introduced by the County
Kent, which is, in my judgment, of great value. The holdings of a recently
uired estate have not only been equipped with excellent detached houses
a cost of £490 with two living rooms and three bedrooms) but the land
been cultivated, sown, and planted with fruit trees, so that the tenant
es into a going concern and has not so long to wait for a return as in other
s. The County Land Agent of Kent wisely insists on seeing the evidence
400 of capital before he lets a Small Holding. These developments,
ther with a greater care in selection, ought to reduce considerably the
ber of failures. When one remembers the bad seasons we have had
the general high prices which have marked the post-war period, our only
rise is that the number of failures in the majority of the counties has been
mall.

Then again co-operation in buying, marketing or farming, among small-
ers is almost non-existent in this country while it is widely prevalent
Germany, where, on June 1st, 1922, there were 36,235 co-operative
eties. This perhaps may be partly due to a difference in the psychology
he Englishman and the German. The Englishman is so much more
pendent than the German ; he likes to mind his own business and he
ects other people to do the same.

In conclusion I would refer to a detailed account of the history of what is
ed in Germany "Die Innere Kolonisation" in Prof. Skalweit's *Agrarpolitik.*
s describes the Reichssiedlungsgesetz (Imperial Settlement Act, 1919)
mmonly called the "Lex Sering," from its distinguished author. The
was prepared for Land Settlement in Germany by the earlier (1916)
pitalabfindungs-gesetz (Capital Allowance Act) whereby a portion of a
nded man's or a war widow's pension could be capitalised and used
the purchase of a holding. The aim of Land Settlement in Germany
o provide shelter and food for at least 1,000,000 men. There is plenty
room for such a large number. The Act gives power to a Commission
tilise for Land Settlement the State Domains when the leases fall in,

to secure by compulsory purchase uncultivated and waste land, to have an option on all properties above 25 Hektar in extent when they come into the market. The Act also confers the right of re-purchase by the State, when the settler wishes to sell or give up his holding. The aim of this clause is to prevent land speculation and to prevent the holdings from being united into large farms. What has been the result of this Act in Germany? I fear disappointing. The difficulties we have had in this country have been ten times greater in Germany. One of the chief of these has been equipment. This has cost us an enormous sum, but the Germans have had no money for it. It is no use splitting up estates if the small holdings have no buildings for the tenant. Germany has been compelled to limit the scheme severely on this account. To a very large extent only those who already live on the land have been benefited by Land Settlement. These have received holdings large enough to be worked by a man and his family and capable of maintaining them. In this way few new buildings have been erected, no payments made for valuation, no new roads built, no reclamation schemes carried out. But of course this cannot mean the return of people to the land. The Act only benefits those who are already there. Land Settlement has broken down in Germany owing to the initial cost. The cost has been very great with us; it is our earnest hope that the results will justify it.

W. Blackshaw.

Courte Histoire du Christianisme. Par Albert Houtin. Paris: Rieder et Cie. 1924. 4f.50.

Propos sur le Christianisme. Par "Alain." Paris: Rieder. 1924. 6f.

Le Mystère de Jesus. Par P. L. Couchoud. Paris: Rieder. 1924. 6f.50.

La Sibylle. Par Th. Zielinski. Paris: Rieder. 1924. 4f.50.

These books form a series under the general title of "Christianisme," and are edited by the author of the third, Dr. P. L. Couchoud. Two more are in course of preparation, *Le Quatrième Evangile* by H. Delafosse, and *La Pensée religieuse de Renan* by Jean Pommier. As far as one can gather the writers have been brought up in the Catholic Church, but are not now practising members of that Church. "Alain" expressly states (p. 60) that he does not reckon himself to be under the authority of the Church. Yet he sees that adequate knowledge of human history is impossible without a knowledge of Catholicism. All four writers are more concerned with the problem of the origin of Christianity than with its value and necessity for the world of to-day. M. Houtin and Dr. Couchoud belong to the critical school of which Alfred Loisy is the distinguished head. We should therefore expect that their conclusions on the Christian Scriptures would be negative rather than positive. M. Houtin, the author of the *Short History*, tells us at the outset that scholarship tries to pierce the obscurity of the origin of Christianity by two systems, viz., that of the legend of Jesus and that of the myth of Christ. He seems to imply that no reasonable person can any longer maintain that the earliest Christian writings are either authentic or genuine. Happily our finest British scholarship would not concur in these conclusions. With this somewhat unpromising start we might be tempted to put down this book, and the series of which it is the first. But this would be a mistake, if we want to keep in touch with what men in France are thinking. Further the *Short History* is a model of clear and concise statement. It can be read through in a few hours and is very honest and straightforward in its analysis of the chief movements of Christian history. The services of the Catholic Church are never forgotten. She converted and civilised the

arians that burst into Europe : she has given us many of the greatest and women who have enriched the life and the thought of the world. he same time M. Houtin ruthlessly exposes the frauds upon which she d her temporal power, the materialism that corrupted her life, and the sition to modern science which has narrowed and restricted her influence. valuable to have brought together in an interesting and readable form ie principal events of Christian history, together with the names and the s of all the most distinguished men that have influenced that history. effect of the Great War on the position of the Roman Church is certainly rkable and surprising, especially in view of the " egoism, circumspection the secret intrigue " which summed up her attitude and which was full harmony with her entire history " (p. 105). At the death of X., nineteen states had diplomatic representatives at the Vatican ; twenty-six have them. The Popes from Leo XIII. to Pius XI. have all circumstances to restore the power and the prestige of the Papacy to extend its international influence. It is a striking fact that whereas was not a single Roman Catholic priest in Australia in 1818, now there five Archbishops, fifteen Bishops, a great number of priests, and illion faithful Catholics. Geneva, which was at one time called the e of the Protestants, now has nearly as many Catholics as Protestants. Houtin thinks that the size of Catholic families and the magnificent nisation of the Roman Catholic Church has a great deal to do with this lopment. His account of the Protestant Churches is meagre, and equate considering the influence they exert in the world. I am glad he mentions the name of James Martineau as a principal representative rotestant thought in England, but his should not have been the only

he *Propos sur le Christianisme* is a delightful book, brim full of stiveness and brilliant criticism, and written in beautiful French. would like to know who the author is. He has written several books this name : " Alain." The literary form of the book is original and ctive. The author considers Christian or rather Catholic experience in one brief chapters, each one of which is engaged with a theme of deepest nost vital interest. He has a tender regard for all forms of religious and for all rites and symbols. As for Chateaubriand, so for him ruth of Catholicism cannot be separated from that of the Paganism it replaced. The essential truth of Christianity is deep rooted in re, and the age-long experience of humanity. The rites, beliefs and ols of Catholicism enshrine truths that are not peculiar to Catholicism, re exhibited by the nature-religions. There are, of course, differences, hese are due chiefly to the differences in the level of culture of any or people. " Alain " is always out to understand, not to contradict, cover truth, not to expose error. He finds truth everywhere, welcomes d rejoices in it. One of his fundamental maxims is, " Have faith and roofs will come," which is thoroughly sound and Christian. It reminds St. Joan in Shaw's play. " My voices come first, my reasons afterwards." first virtue is faith. " When a man has doubts on the subject of his enterprises, whether he organises peace, or wants to reform justice, epare his plans for his own future, he always fears three things, viz., men, external necessity, and himself " (p. 123). If you jump a ditch the idea that you are going to fall into it, you *will* fall into it. But must be accompanied by hope. " When the climbers view from afar lopes of Everest, obstacles abound. It is by advancing that they he paths." To make an attempt with the idea that the way is blocked t to attempt it. Governed by such maxims a man may carry us far

on our way in the pilgrimage of the soul. To faith and hope, in tru apostolic style, he adds charity. " Misanthropy kills both faith and hope." Space prevents us from dwelling on the themes of this delightful book It can be read and re-read with real profit. But I must add one word o the book's Christian spirit, more particularly with reference to war. A that is said on this subject is well worthy of consideration. The chief elemen in war is a " colère interieure " in each of us. " The peace of each on with himself is necessary for universal peace." " We must all co-operat for peace " (p. 161). Very wise words, and of special value, coming, as the do, from a Frenchman.

It is difficult, almost impossible to give here an adequate account[1] o *Le Mystère de Jesus*. In many respects it is the most important of the fou books. It cuts Christianity from its roots in history. We cannot bu think that Christian faith would languish and die if Dr. Couchoud's principle and methods prevailed. Every reference in extra-biblical sources to Jesu (Josephus, Pliny, Suetonius, Tacitus) is dismissed either as a Christia interpolation or as a reflection of Messianic expectation in Jewish circle " In every case the reference is not to a historic Jesus, but to a representatio of the Messiah in peoples minds, to an idea which had already commence to unsettle Rome and the Empire " (p. 32). The argument from the silenc of contemporary writers is always dangerous. The fact that Jeremiah i not mentioned in the Books of *Kings* is no argument that he did not exist It is not uncommon to find historical writers dismissing with a sentence o omitting altogether persons and movements that have been regarded by late ages as of the utmost significance and importance. Further, while w agree that the expectation of the Messiah prevailed in Jewish circles, th belief that He had actually come was the dominant note of Christian preach ing. It is difficult to account for this belief apart from the witness of thos who saw and heard Jesus, who knew and loved and followed Him. Dr Couchoud will not admit that *Mark* is a historical document. It is a free an fictitious commentary of Biblical texts and of spiritual memories in which th Christian faith is founded (p. 56). The sacred O.T. texts provide the subjec and the Christian imagination makes the picture, he says in another place But in our view a writer late in the first century could never have presente the historical background of the early years of the century with such accuracy as to details as to leave on the open and candid mind such a strong impression of historical verisimilitude. Then Dr. Couchoud is compelle to get rid of St. Paul as a witness of the historical reality of Jesus. We fin it difficult to be patient with a writer who speaks of Paul as a " terrible littl man " as a " gueux " (p. 78) who conquered the world. If we only had on genuine epistle—*Galatians*—that would be enough to warrant us in regardin Paul as providing evidence of the historicity of Jesus. Dr. Couchoud break with Renan, who regarded Jesus as a real person in history, though surrounded with legends—and even with his master Loisy, who, at any rat in 1894, accepted one article in the Creed (" crucified under Pontius Pilate " and even in 1910 seemed to hang on to this thread. As to the origin of th belief in the historical Jesus our author believes that the progress of " l méthode sociologique " as unfolded by the French school of Durkheim wi lead us to the true view (by about 1940) in that of a collective menta representation. Jesus was not a man, but a spiritual being, a spirit whic manifested itself to the faithful in visions, in oracles, in miraculous powers " I leave to the theologian, to the psychiatrist and to the sociologist th

[1] For a short notice of the English translation see the *Congregational Quarterly* II. 391.

ussion of the nature of spiritual beings" (p. 117). Dr. Couchoud's clusion is that the more you materialise Jesus the more you obliterate destroy Him. We, on the other hand, affirm that to cut Christianity n its roots in history is to rob it of its chief claim to our faith and hope. The last of these four books, *La Sibylle*, by Prof. Zielinski, of Warsaw, only just come to hand. It is an interesting and valuable study of preparation for Christianity in ancient classical religious life and thought. s is a psychological preparation. The mind of man was disposed, pared for the great truths that were at length revealed more perfectly in fuller measure. "There is a psychological continuity between ancient gion and Christianity" (p. 34). Ancient religion is the true Old tament. Anticipations in the "God made man" and "the man oming God," "the Mother of the Saviour," "the worship of the saints," leaven, Hell and Purgatory," "the fear of God and the Love of God," ., etc., are found in classical religion. The mystery of the triumph of e over death forms the essence of the three religions of Greece, Egypt l Anatolia. Towards the end there is an interesting discussion of the gin of the millenarian doctrine which has had such a wide influence on istian thought and hope. We can quite understand that a classical olar should stress the influence of classical antiquity in the formation the Christian mind. But it is altogether impossible to understand that nd if the Old Testament is entirely ignored. None of us would wish deny the importance of the psychological preparation which the author strates so learnedly and so thoroughly. But the analysis he gives is mplete and needs supplementing from other sources and especially from one we have mentioned.

W. Blackshaw.

tersuchungen zum Hexateuchproblem : I. Der Priestercodex in der Genesis. Von Max Löhr. Alfred Töpelmann. 32 pp. Paper covers.

s Hauptproblem de Deuteronomiums. Von Harold M. Wiener, M.A., LL.B. C. Bertelsmann. 56 pp. Paper covers.

Dr. Löhr seeks to invalidate the four-document theory of the Hexateuch widely accepted at present. The little tractate before us attacks in ticular the theory that Ezra and his friends composed the so-called document in Babylon as a separate work, and subsequently united it h the older documents after their arrival in Jerusalem, only recognising n that it would be impossible completely to displace these in its favour. r author attempts to show that the marks generally supposed to be tinctive of P., especially his fondness for numbers and genealogies, can en be explained as interpolations or glosses. He further attacks the egrity of chapters 17 and 23 of Genesis and of other passages usually imed for P. In the case of the numbers it must be allowed that the iants shown by the LXX and Sam. give some support to his case. As he has only examined the book of Genesis, nor has he carried his offensive far as to threaten seriously the existence of J. and E, even in this book.

From the point of view of conservatism it would seem that the remedy worse than the disease. Supporters of the integrity of the Torah will n small comfort from Prof. Löhr. His conclusion is that the whole xateuch, substantially as it now stands, is a compilation made by Ezra and assistants from a mass of heterogeneous pre-exilic material. This material, wever, was selected and re-edited in the interests of the Ezraic propaganda. e creation legend was re-adjusted so as to lend a unique atmosphere of

sanctity to the institution of the Sabbath. The story of the flood was re touched to bring it into line with the universalist theology of the second Isaiah. The Abraham-Isaac and Isaac-Jacob cycles were so manipulated as to give prominence to the covenant and its promise of progeny and land to the patriarchs. The endogamous purity of the Jewish race and the importance of the rite of circumcision were made salient features.

We have a great deal of sympathy with Prof. Löhr's general conclusions though we are not sure that these really stand or fall with his polemic against P. He says a good word for Ezra and his school with which we are in hearty agreement, when he draws our attention to the comparative breadth of their religious horizon and the relatively great restraint which they exercised in their working over of the traditional sources they employed. Dr. Löhr suggests that these sources were mainly pre-exilic, and that as far as the law proper is concerned they probably embraced fragments from a number of different shrines recording variant local customs and usages. He will find many more supporters for this part of his case than he appears to suppose and we shall await his promised sequel with interest.

Mr. Wiener has had one of his books translated into German, and it reaches us in that form, with a very cautious and non-committal introduction by a German theologian and an even more wary and quite interesting conclusion by a German barrister. Mr. Wiener's purpose is the same as before namely, to prove that we have in the Pentateuch a collection of documents all dating from the time of Moses and therefore all accurate reports of the events which they describe. In the case of Deuteronomy he has satisfied himself that "not the shadow of a proof exists against the genuineness of the Mosaic speeches." He claims that he has already exploded the Graf-Wellhausen four-document hypothesis in his previous publications, and he is irritated by the silence of recognized O.T. scholars regarding his alleged refutation. The silence, he declares, proves the unanswerable nature of his arguments. The silence has not been quite so complete as he suggests, but such as it is, it is just possibly susceptible of another explanation.

J. P. Naish.

CURRENT LITERATURE

" Read not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and asured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1924, *unless otherwise ated.*)

ie Life and Letters of Sir Henry Jones. By H. J. W. HETHERINGTON. Hodder. 12s. 6d.

d Memories : The Autobiography of Sir Henry Jones. Hodder. 3s. 6d.

ssays on Literature and Education. By Sir HENRY JONES, C.H. Hodder. 8s. 6d.

ie True Story of Woodrow Wilson. By David Lawrence. Hurst and Blackett. 18s.

ie Letters of Olive Schreiner, 1876—1920. Fisher Unwin. 21s.

ie Autobiography of an African, Daniel Mtusu. By DONALD FRASER, D.D. Seeley, Service. 6s.

hn Henry Jowett, C.H., M.A., D.D. By ARTHUR PORRITT. Hodder. 7s. 6d.

emories of a Positivist. By MALCOLM QUIN. Allen and Unwin. 10s. 6d.

nald Burrows. By GEORGE GLASGOW. Nisbet. 15s.

Principal Hetherington has given us an able biography of a very remarkle man. In his charming *Old Memories* (a cheap edition of which we now lcome) Jones had revealed how, starting life as the son of a shoemaker ose earnings were under £1 a week, his ambition had been to become as od a shoemaker as his father and an elder of the Church. Principal therington continues the story, and shows how Jones became the foreost scholar of Wales and a Gifford Lecturer. His struggle for education, debt to Edward Caird, whose disciple he remained through life, his nsition from Wales to Scotland, and his services to philosophy and ucation are well brought out, but the biographer sees that they do not hide e attractive personality of his subject. Especially does it warm our arts to read once more how Jones worked during the last years of his life, ien cancer had laid its fell hands upon him : his heroic spirit, shown alike the sorrows that came to his home and in his own affliction, shines through etter written when he had been appointed Gifford Lecturer :

> " And here I am, an old sinner, hair white as snow and nothing else white about me, fighting the cancer in my mouth with weekly applications of radium all the winter, lecturing I think a little better than I ever did before, for all my lads were fighting and I love them —and under *these* circumstances feeling that I must think *all* things *anew*."

While Jones was a fine extempore speaker he was not, perhaps, a scholar the academic sense ; his method was to enquire, to make his students think

—and that he succeeded in this there is no doubt. Probably, however, it is true to say that his *Browning as a Philosophical and Religious Teacher* will live longer than his strictly philosophical writings, though philosophers will read with interest Principal Hetherington's exposition and estimate of Jones's philosophical position. The average reader will, however, be inclined to skip this chapter, and to peruse instead the volume of *Essays on Literature and Education*, which reprints the article on the Brownings from the *Cambridge History of English Literature*, as well as articles on Tennyson and Shakespeare, and prints for the first time a paper on Sir Walter Scott and two other addresses.

Mr. David Lawrence is a newspaper reporter who for eighteen years had the opportunity of seeing Woodrow Wilson at close range and of frequent speech with him. He has given us a very readable account of the rise and fall of one of the foremost figures of our time, one whose career and work still await the judgment of history. Mr. Lawrence is a journalist rather than a historian, and his book is too much like a series of sketches to have permanent value; often a background is assumed which many English readers will not possess, and the sense of proportion is not always maintained. Nevertheless, Mr. Lawrence's first-hand knowledge helps to throw light on some of the vexed episodes in Wilson's career, and occasionally one or two new facts emerge. The President, however, remains as much an enigma at the end as at the beginning, and it is clear the full story has yet to be told. Mr. Lawrence apparently believes that "Cherchez la femme" is the wise policy; he evidently thinks that Mrs. Wilson was responsible for the "breaks" with House and Tumulty, and for much else that was ambiguous in the President's last years. His book will help to the final estimate of one who is certain to stand as one of the greatest men of our time, an idealist, who saw visions and dreamed dreams that will yet benefit mankind.

Mr. Cronwright-Schreiner's volume of his wife's letters should be read in conjunction with the *Life* written by him and published a few months ago. Together they afford a most interesting psychological study of a remarkable woman whose life was one long fight with physical disability, whose unusual imaginative powers never found their full expression, and whose sympathies with the oppressed were always keen and intense. These letters are often hysterical and sometimes contradictory, but that is only to say that they are Olive Schreiner's: they contain many shrewd observations about men, women and things, and some candid confessions and outspoken criticisms. Two pregnant sentences are all that can be quoted:

> "... a doctor's is the most perfect of all lives: it satisfies the craving to know, and also the craving to serve."
>
> "It's the exact truth that's so damned difficult to get at."

There are misprints on pp. 300 and 306.

Another African biography is Dr. Donald Frazer's vivid account of the life of Daniel Mtusu, a Chief's son of the Red Land, who was converted to Christianity in 1895 after a full-blooded youth spent in fighting and war. Mtusu became a teacher, an evangelist, and was finally licensed to preach in 1915, although he died from dysentery in 1917, before the completion of his two years' probation. It was originally intended to publish Daniel's autobiography, but that was found unsuitable for the general reader, and Dr. Frazer has therefore recast it into this stirring and inspiring story.

Mr. Arthur Porritt has performed a most difficult task with industry and skill. Some preachers have many interests: their lives stretch out into journalism and literature, politics and social work. John Henry Jowett

as a preacher with but one aim and mission—to preach the Gospel—
d his life therefore naturally lacks the material for an eventful and exciting
ography. Mr. Porritt has told his story so well that we can see the evo-
tion of the Yorkshire lad into the great master of assemblies ; he leads us
rough school and college days to the great ministries at Newcastle and
rmingham, Fifth Avenue and Westminster. Not only so, but he has
cellent chapters on Jowett's preaching, methods and characteristics. We
ubt if Mr. Porritt has revealed the whole truth about Dr. Jowett's attempt
secure the co-operation of the authorities of the Church of England in his
mpaign for peace, but he has given us a biography which will be read with
easure by all who knew Jowett and benefited by his ministry. The
chbishop of Canterbury contributes a Foreword, and there are some very
od portraits.

Mr. Malcolm Quin's *Memories* proved a very pleasant companion on a
lway journey ; indeed, it is one of the best biographies we have read
some time. Mr. Quin may perhaps be called the Dr. Orchard of Posi-
ism ; he made a sincere and thorough attempt to catholicise "the
igion of Humanity," introducing an altar, festivals, the Mass, and Bene-
tion. Remaining until now a believer in Comte's teaching, Mr. Quin
vertheless finds Positivism in some ways unsatisfying to one of his temper-
ent, even as he found his presentation of Positivism unacceptable to those
o gathered round him. Positivism, as Mr. Quin's volume shows, has
ved almost an entire failure—and that despite the fact that it has for a
e attracted some good and able men. Many interesting personalities
through these pages—among them Lord Morley, Mr. Ramsay MacDonald,
. Congreve, and the Rev. Bernard J. Snell. Mr. Quin has a most agreeable
le : his book is a frank account of his own religious development and of
e vicissitudes of Positivism in England.

Ronald Burrows was one of the most vivacious and versatile of our
temporaries. Scholar and excavator, social reformer and politician,
fessor and principal, he touched life at many points, and those who knew
best agree that he touched nothing he did not adorn. Mr. John Buchan,
of his students, describes him as an "ancient Roman," and Mr. Glasgow
aks of his "main characteristic" as being "his profound interest in human
ture, and his genius for sympathy," and calls him "a practical and con-
tent Christian." Burrows was in touch with some of the outstanding
n of his day—there is a vivid description of how Joffre overcame Sir
ward Grey's opposition to the Salonikan project by clenching his fist,
king the table, and saying, "Vous nous lâchez sur le champ de bataille!"
Ramsay MacDonald, Professor Gilbert Murray, President Masaryk and
ny others were among Burrows's friends, but Venizelos, who writes a Fore-
rd, was his great hero. Burrows loved Greece, and therefore was fortunate
the hour of his death, for he passed away immediately after the Treaty of
vres. Mr. Glasgow has done his work well, and we can easily follow
rrows from Charterhouse to Oxford, Glasgow, Cardiff, and Manchester,
d then finally to his crowning work as Principal of King's, London.

EDITOR.

e Psychology of Religion. By W. B. SELBIE, M.A., D.D. Oxford : Clarendon Press. 12s. 6d.

gmund Freud : His Personality, His Teaching and His School. By FRITZ WITTELS. Allen and Unwin. 10s. 6d.

It has been left to a member of our Editorial Board to fill a real gap in ychological literature. The sanity of Dr. Selbie's *The Psychology of Religion*

is a striking contrast to the extravagances of many recent books on the subject.

Four considerations mark Dr. Selbie's approach to the problem. He points out that :

> (1) There are limits to psychology's domain—he refuses to be carried away by the current notion that in psychology is to be found the solution of all problems in heaven and earth.
>
> (2) Conclusions drawn from the sub-conscious and from abnormal and pathological cases are not necessarily valid for the whole of experience. "We put aside as purely speculative, and therefore psychologically unsound, all attempts to find the special seat of religion in the unconscious."
>
> (3) Sex must be placed in the proper perspective.
>
> (4) The data of the subject include not merely the Christian mystics, but also the consciousness of non-Christians and of primitive peoples.

From these positions Dr. Selbie goes on to discuss the religious consciousness in its various aspects—the belief in God, the sense of sin, conversion, prayer, immortality. It is impossible for us here to trace his argument or summarise his findings in regard to these subjects, or to follow the discussion of the "herd instinct." The last chapter expounds the view of Freud and Jung and explains the method of modern psychotherapy.

The book—the first of a series edited by the Bishop of Gloucester—is based on wide reading, and is marked by the clarity of thought and expression which always characterises Dr. Selbie's writing and speaking : it is a concise survey of a wide and difficult field, and is just the kind of book that ought to be on the shelves of all ministers—and indeed of all who want to keep in touch with modern developments.

The second book on our list is also very useful, especially for English readers, a glossary of psychoanalytical terms and a bibliography adding to its value. Wittels is one of the many disciples of Freud who have quarrelled with their master, and he is now specially devoted to Stekel, whose achievements he ranks very highly and whom he claims to be a better dream-interpreter than Freud himself. Freud is pictured to us as a "demon for work," who receives patients from 9 a.m. to 8 p.m., and then reads and writes until 1 a.m. He is courteous, generous, a good son and a good father, his only fault in private life being that he smokes too much ! His public career, however, has been marked by a growing acerbity.

> "He has become a despot who will not tolerate the slightest deviation from his doctrine ; holds councils behind closed doors ; and tries to require, by a sort of pragmatic sanction, that the body of psychoanalytical teaching shall remain an indivisible whole."

Tracing the development of Freudian theory, Wittels summarises the quarrel with the Zurich school, headed by Jung, and shows how Breuer, Adler and Stekel in turn broke with Freud, who shows a "conservative tenacity," and is unwilling to accept suggestions from others. These quarrels of the psychoanalysts remind us of those in some of the exiled Separatist churches in Holland, where a Church discipline that had a psychoanalytic flavour was attempted. Wittels endeavours to solve the problem of Freud's life on the usual lines ; facts concerning his step-brother and his father (Freud says the death of a man's father is the most important occurrence in the man's life) explain his attitude. Those who want to be *au fait*

h the psychoanalytical movement on the Continent must read this book, t it is very unpleasant—in at least one place it libels the human race—and e is not surprised to learn that suicide has not been infrequent in the enna psychological group.

EDITOR.

PSYCHOLOGY IN THE SCHOOL

e Psychology of the Free Child. By C. M. MEREDITH. Constable. 5s.
e Psychology of the Unadjusted School Child. By J. J. B. MORGAN. Macmillan. 9s.
ting the School to the Child. By E. A. IRWIN and L. A. MARKS. Macmillan. 10s.

The common element in these three books is their application of rchological principles to education. They are based on a wide experience child-psychology both normal and abnormal, and the moderation and ity with which they are written should commend them to all teachers l parents. They are thoroughly practical and commendably free from re theorising.

The first of them deals with young children up to the age of twelve l discusses the problem of how such children may best attain a full and mal development of those powers and how and where education can t help them. The writer insists on the importance of an entirely natural vironment for the growing child, and shows how profoundly its mental moral outlook may be influenced by good or bad external conditions. e power of the "suggestions" which these conditions offer can hardly exaggerated. She then goes on to discuss the power and formation of bits, the influence of everyday activities in the cultivation of self-endence, the relation of play and lessons, and the best way of training ng children in reading and writing, history and geography, mathematics, dwork and various forms of æsthetic expression. The book is full of s which teachers will find very useful and is based on a first-hand knowge of child nature.

Dr. Morgan's book deals with the many problems presented by the ormalities of child life. By abnormality he means, generally speaking, failure to make social adjustments caused by lack of restraint and nce. In the first part of the book he deals with the nature of mental urbances, their bearing on education and development, and the various flicts to which they give rise. He then goes on to discuss the different ns of compromise with reality resulting from repressions and conflicts, s and intellectual incapacity, and concludes with some wise words mental hygiene. The book is written definitely for teachers, and each pter ends with a list of practical hints and questions for review. It uld be very useful in helping teachers to a correct diagnosis and mpathetic treatment of abnormalities in growing children. Dr. Morgan's tude throughout is sane and scientific. He is altogether free from conceptions and from the wild theorising that too often mars the cussion of morbid psychology. He recognises the great importance of ral training and the inculcation of moral ideals, and is fully alive to the ue of religion in building up a well-balanced life and securing a normal healthy development of the powers at the critical time of adolescence.

Fitting the School to the Child gives a fascinating account of an experiment grading children in one of the largest elementary schools in New York. e experiment has been conducted by a number of enthusiastic educationts over a series of years, and, though the results attained reflect the

American atmosphere and conditions, they have a real value in themselves, and suggest lines of investigation which all schools would do well to follow. The book contains very valuable chapters on the teacher and the psychologist, on dull and neurotic children, on school organisation, and hygienic training. It is enriched with a number of tables and figures by which the results of investigation can be seen at a glance, and in a carefully classified form. For those who have any doubts on the subject it provides a complete vindication of the use of psychological tests and methods in the specialised training of children. The writers frankly recognise that the system they advocate is still in its infancy, but the results they have achieved already show the soundness of their methods and well deserve the careful study of all who are concerned with the advance of education.

W. B. SELBIE.

Possessing our Possessions. By W. JUSTIN EVANS. Hodder. 6s

Addresses in a Highland Chapel. By G. F. BARBOUR, D.Phil. Hodder. 6s.

Imitators of Christ. By ERNEST C. TANTON. Epworth Press. 3s. 6d.

There They Crucified Him. By J. A. HUTTON, D.D. Hodder. 6s.

All these four volumes are volumes of sermons, although Dr. Barbour modestly entitles his volume "Addresses in a Highland Chapel," and Mr. Tanton describes his various chapters as "Studies." Sermons they all are nevertheless, varying greatly both in quality and outlook.

It was due to Justin Evans that a memorial volume such as this should be published. There was no better beloved man in the whole Congregational ministry. Justin Evans never suffered from lack of appreciation as a man but, overshadowed as he was by the greatness of his brother Herber, perhaps he did not receive his due appreciation as a preacher. For Justin was a preacher. He gloried in preaching. It would not be true to say that he was a great sermon-writer—the sermons in this book will scarcely rank as great sermons. The truth is that Justin's personality accounted largely for the power of his preaching, and it is impossible to retain and imprison that radiant personality in the printed word. Yet one has only to read the sermon on "God is Love," and to imagine Justin behind, to feel that as he delivered it it would be mighty and moving preaching. The Rev. Henry Harries has done a good work in preparing this volume, and he has added to its value by the "Appreciation" which he himself has written. It is a worthy tribute to a fragrant memory. There is a curious misprint on p. 61. "Cotswold" must be a mistake for "Cheviot." "Cotswold" makes nonsense of the story.

Dr. Barbour's volume reveals the biographer of Dr. Alexander Whyte in a new rôle. Here he is the preacher—and an effective preacher too. There is no attempt at pulpit eloquence—they are plain, direct, simple sermons, but written with great felicity of phrase. Dr. Barbour paid his hearers the compliment of giving them sermons full of sound thought. It is just because they are thus sound and thoughtful that they were worth publishing. Even preachers may gather suggestions from them—from the two sermons on "I have glorified Thee on the earth" and "I am glorified in them," for example. They are fresh and penetrating studies.

Mr. Tanton's name is unfamiliar and this may be his first printed volume. Apparently it is intended for Bible Classes, for questions are appended at the close of each "Study." For Bible Classes the book may prove useful, but there is an artificiality about the scheme of the book and a certain straining

effect in the style. Mr. Tanton will be much more effective when he es simply and directly. There is a curious suggestion of literalism in the ter he entitles " The Overlooked Sacrament " : he appears to think that s meant the " feet-washing " to be a Sacrament of perpetual obligation. We have come to expect an annual volume from the minister of West- ster Chapel. Dr. Hutton has an amazingly fertile mind and a very vivid itiveness to the present moral and spiritual situation. Probably no cher, therefore, is more helpful to perplexed and troubled souls. Of se there are certain dominating ideas in Dr. Hutton's thinking which r in volume after volume—his conception of faith as a great venture anding courage, for example. But there is no suggestion of staleness or uustion in the volumes that issue from his pen. In this one, he has, indeed en fresh ground. It is a volume of Communion sermons. Or, if the ions were not all delivered at Communion seasons, it is a volume in ch all the sermons gather round the Cross. Dr. Hutton is writing here ut central things. And he so writes as not only to stimulate the mind, also to touch the heart. With all the positions taken up by Dr. Hutton y preacher may not agree. In his sermon on Judas he seems almost to ine to De Quincey's theory, and, whatever may be said about that theory, oes not fit in with John's account of Judas, nor indeed does it cover the s. But minute criticisms of this kind do not affect the value of the book. sermons are worthy of the great themes with which they deal.

J. D. Jones.

culum Mentis or The Map of Knowledge. By R. C. Collingwood. Oxford : Clarendon Press. 12s. 6d.

This book will be of interest to any of our readers who are metaphysically- led. It is fresh and well written and the jargon which used to be thought ntial to such works is happily absent. The writer proves once again it is possible to discuss difficult subjects in plain language. Mr. ingwood asks : Why do people follow their own particular line—art, gion, science, history, or philosophy ? What do they get for their pains ? believes that they are mistaken in thinking that their particular approach cality, whatever it be, is of equal value with any other. These five forms xperience are not five species of a genus, nor five equally direct avenues uth, but a series, the last term completing the rest. Into the last all that f value in the preceding terms is carried forward. He seeks to show art passes from pure imagination to the recognition that what it resses has a reality, at least symbolical or metaphorical. Thus it omes religion ; for religion is the metaphorical assertion of reality. In n, through theology, the religious attitude develops into the scientific. and religion are forms of language, efforts to express something else ; y cannot exist for themselves, but for the thought which they seek to body. They, therefore, tend to become scientific. But the mind cannot in the scientific attitude ; it cannot be satisfied with objective fact, ause, according to the familiar idealistic argument, knowledge is nothing nout the subject, the knowing mind. The mind, therefore, inevitably s in the contemplation of its own movement as it develops reality out of lf. But in the transition it carries forward all that was valuable in the ier stages of its progress. The philosophic mind enjoys the wealth of artistic imagination, the moral values of religion, the interest in fact of scientist, and sees them all as its own past history and as the language which it embodies its own self-expression.

Perhaps one may venture, as a criticism, to quote the saying of Bradley, that he who lives with shadows must himself become a shade. When the philosopher tells us that in philosophy he enjoys the dreams of art, the holiness of religion and the actuality of science, we ask: Is it really so? That might be true of an absolute mind in which all experience is gathered up, but for us thought remains only the pale reflection of reality. We cannot do without the common artistic, scientific and religious expressions and experiences.

But we heartily commend the book to those who are interested in such matters. H. B. SHEPHEARD.

Aberrations of Life. A sequel to *The Appearance of Mind.* By J. C. McKERROW, M.B. Longmans. 6s.

The *Appearance of Mind* having disposed of Reason upon lines of consistent naturalism, a second little volume proceeds to dispose of madness. And, since the author's naturalism differs from full-blown old-fashioned materialism, inasmuch as he recognises the distinctive character of biological processes, the problem set by madness widens out for him to include all the "aberrations" of "life." How can such things be, in a universe of unbroken natural law and automatic order? The solution proves to be easy. If—by main force—we are able to think of the whole of life and the whole of reason as casual series of phenomenal sequences, there is nothing in the nature of phenomenal sequence to make such series normal rather than abnormal. Standards and norms might seem to constitute a great "wave" in which naturalism is like to be submerged. But the author feels assured that his analysis is still, as ever, triumphantly successful. "Viability" for him is all in all; and, since evolution implies modifications, it implies all along its course something which might almost be styled ab-*normal.* If we change our phraseology, and point him to "values," our author is confident that in his own way he conceives value. Though we are but momentary bubbles on the cataract, we may still cherish a momentary affection for the true, the beautiful, and the good—may still cultivate thin ghost-like virtues which we are bidden to call by the great names of faith, hope and charity.

The reviewer has been more struck with Mr. McKerrow's cleverness in this volume than in the preceding one. It is possible that some patient readers may find his witty paradox-mongering suggestive. Mercifully there are no diagrams this time. ROBERT MACKINTOSH.

Prolegomena to an Idealist Theory of Knowledge. By NORMAN KEMP SMITH, D.Phil., LL.D. Macmillan. 10s. 6d.

The Philosophy of Religion. By ALEXANDER THOMAS ORMAND, Ph.D., LL.D. Princeton Univ. Press. 9s.

Prof. Kemp Smith has undertaken a difficult and important piece of work. Having regard to the modern statement of idealism, and the ground that it holds in common with much of the later realism, it is time that there should be attempted a theory of knowledge from the new standpoint. The convergence of thought in recent philosophy to which Professor Bosanquet drew special attention has made necessary just such a book as that under review. It is the work of a thinker who has consciously moved in the direction of realism without surrendering the central position of idealism.

Modern idealists such as Bradley and Bosanquet have faced the problem of the inseparability of the self and not-self, or mind and nature, demonstrating their mutual interconnexion. But there has been something

ıg in their treatment of the interconnexion in which physical existence
ly conditions our apprehension of the outer world. It is to this special
hat Prof. Kemp Smith addresses himself.
ıe impression left by the book is that the writer himself is content to
l his interpretation of data, as well as his theory, in a tentative manner.
ı new theory of knowledge called for by the modern development of
sophical thought. For this reason alone it can be little more than
imental and exploratory. But it is a work hat needed to be done,
t is a work that requires much careful thought before a proper value
e set upon it. There is no doubt that it indicates the lines along which
realism and idealism will have to move together in the future.
ıe chapters of the second book were written as lectures in 1915, and
to have been delivered under the Elliot Lectureship at the Western
ogical Seminary. In the unfortunate circumstances of the author's
part of the course was read by a colleague and subsequently prepared
ublication.
ıe book starts from, and builds entirely upon, the almost uncriticised
ıption that man is endowed with a religious consciousness which is
ıry and underived. The datum of religious consciousness is defined
sense of a transcendent object. This leads on to the postulate of a
cendent Being as the ground of our existence.
ı the second part of the book the subject of discussion is the soul. Here
riter traverses familiar ground in dealing with Hume, in his search for
lf, and with James, who was unable to discover any self that persists.
ıe reader must not expect an up-to-date statement. The criticism
esearch of the last ten years of necessity has no place in this book.
theless the position defended is one that is well worth defending.

N. A. Turner-Smith.

nar of Palestinian Jewish Aramaic. By Wm. B. Stevenson, D.Litt. Oxford. Clarendon Press. 7s. 6d. net.

ıe Aramaic Grammar has materialised at last, and it more than fulfils
ıgh expectations naturally associated with its author's name. It is
ning increasingly recognised that whatever may have been the case
ly, the New Testament student of the future will find a knowledge
amaic quite essential for his work. The importance of the post-exilic
, also, is daily being more fully understood, and here again little pro-
an be made without Aramaic. In England students of this language
for many years been hampered by the lack of exactly such a book
s. Such students will henceforth be able to read Onkelos without
With the aid here afforded it will be found a simple matter to identify
ıe ordinary forms encountered. Prof. Stevenson has carefully dis-
shed the three main classes of dialect, and under each of his thirty-eight
ns has dealt separately with the language of the Targums, of the
ud, and of the Aramaic portions of Daniel and Ezra. The sublinear
sation has been used throughout, but the supralinear system, as printed
ı Merx' well-known *Chrestomathy*, is clearly and carefully explained.
olume, admirably produced by the Oxford University Press, is uniform
, binding and general get-up with Dr. T. H. Robinson's *Syriac Grammar*.
ad hoped that Prof. Stevenson also would have condescended to our
ness to the extent of providing us with graduated exercises. He has
een fit to do this, but we are very grateful to him for what we have
ncluding the excellent sets of paradigms. We understand that the
r has in hand a chrestomathy of Talmudic Aramaic which is to be

furnished with notes and a vocabulary. This will be eagerly awaited, the more so as Dalman's *Dialektproben* is now very difficult to obtain.

J. P. Naish.

The Religion of the Rigveda. By H. D. Griswold, Ph.D., D.D. Oxford Univ. Press. 12s. 6d.

Myths and Legends of India. By J. M. Macfie, M.A. T. and T. Clark. 8s.

The Folklore of Bombay. By R. E. Enthoven, C.I.E. Oxford: Clarendon Press. 14s.

The Religion of the Rigveda is the latest volume of the "Religious Quest of India" series, of which Dr. Griswold is co-editor with Dr. Farquhar. The book has been long announced and has been eagerly expected by those who know the high quality of all Dr. Griswold's work. With characteristic modesty Dr. Griswold disclaims "the linguistic equipment possessed by the great Vedic scholars of the world." But he has had the immense advantage of having lived for thirty years in the Punjab, which was the home of the ancient Aryan invaders of India during the Rigvedic period, and so is able to depict with vividness the forces of nature represented by some of the Rigvedic gods. To him the *Rigveda* is not of mere academic interest. It is in the Punjab especially that there flourishes that great reform movement of modern India, the Ārya-Samāj—a reform movement which claims to be based on the *Rigveda*, and which professes to find in it a true monotheism, free from all superstition, and superior both to Islām and Christianity. That is the distinctive feature of Dr. Griswold's book. Unlike some other books on this subject, it never allows the religious interest to be lost in the labyrinth of scholarship. We have here an admirably lucid account of religion in the Indo-Iranian period, and of the gods and demons of the *Rigveda*, whilst a final section summarises the significance and value of the *Rigveda* and seeks to indicate the fulfilment of its deepest truth in Christianity.

Complex as are many of the problems with which it deals, the book is so clearly written as to be a delight to read. We would very cordially recommend to all students of religion this learned and illuminating work.

Myths and Legends of India consists of stories aptly chosen and admirably translated from those vast treasure houses of Indian myth and fable, the *Rāmāyana*, the *Mahābhārata* and the *Purānas*. Such a book was badly wanted. The two great Indian epics are so diffuse that few Europeans venture to study them, whilst the brief summaries of them in popular series give little idea of their variety. The first division of the book is devoted to stories of the gods. We have here the beautiful and famous story of Sitā, Rāma's wife, who is still the ideal of Indian womanhood, loving and submissive even when her husband tried sorely her devotion. Many of the tales are far less attractive. In them are depicted high caste arrogance, the power of austerity to coerce the gods and win unsaintly pleasures, the drunkenness and debauchery of the Krishna of the *Purānas*, who, by a sad irony, is identified with the pure Krishna of the *Gitā* by many in India to-day. Here is reflected the popular Hinduism of the temples and the home, a Hinduism Europeans tend to forget in their interest in the wisdom of Hindu philosophies. It is little wonder that time after time in those books there comes the warning that the gods must be worshipped, they must not be imitated. The second section of the book contains stories, not of gods but of men, parables and legends of gentle, generous and self-denying men and women, which express those ideals which have made Hindus in general so much more attractive than the gods they worship. Mr. Macfie describes his book as "An Introduction to the Study of Hinduism," and these stories

as stories are more fascinating than many novels, form, indeed, an duction to the knowledge of India's life as useful as it is interesting. is by now comparatively easy to get a knowledge of book-Hinduism. extraordinarily difficult to get accurate information of the superstitions ractices which form so large a part of popular religion. In his *Folklore mbay*, Mr. Enthoven brings together a vast mass of well-sifted material, l largely on answers received to questions circulated at the expense of the bay Branch of the Royal Asiatic Society among elementary school-ers in the Presidency. It is impossible in the brief space at our disposal e any adequate idea of the rich and varied contents of this book. We here a precise description of the worship, not only of natural objects, but cestors, holy men, saints and demons. There is an interesting though what painful chapter on women's rites—the desperate means adopted event barrenness. There are full accounts of the evil eye and its ance, and of dreams and omens. The book makes accessible to the , in a trustworthy form, vast stores of materials from the primitive s and customs of one part of India. It is a demon-haunted world which eals—a world of fear and superstition. This is a book which not only nts of folklore, but all interested in India will read with much profit ratitude, for here is given just that kind of knowledge which it is so hard in.

SYDNEY CAVE.

rd the Lion Heart. By KATE NORGATE. Macmillan. 16s.

iss Norgate is an authority on the Plantagenets. Her books on the ins, marked by such research, judgment and lucidity of expression, the turning to a study of the career and character of Cœur de Lion a tful prospect, and expectation is more than fulfilled. Evidently her rly investigations have impressed her with the inadequate estimate ians have formed of the true significance of the witness of contemporary clers as to the real merits of a great personality.

e first part of the book deals with Richard's youth, when from his n year he ruled in Aquitaine, or rather began slowly and perilously to he power which a turbulent aristocracy, a jealous and exasperating , and a grasping French king were ever treacherously undermining, or challenging. His was an extraordinarily hard apprenticeship to war governance. At twenty-five his fame as a strong man, in every way, pread over Europe. The nick-name " Yea and Nay " did not indicate but decision of character—Richard's simple word was his bond, as all new.

e second part, devoted to the Third Crusade, surpasses for detail and ess any account I know. Miss Norgate concludes a description of alling interest—in which it is shown how Jerusalem would surely have aken had the Crusaders possessed Richard's enthusiasm and devotion, r own knowledge of Saladin's weakness—by declaring that we should rvel not at its so-called failure, but at its extent of success."

e third and last part, still full of interest, does not seem to me to sustain ndication of Richard quite so conclusively. His absence from England sufficiently accounted for, and generally there is a suggestion that the hardened.

EDWIN TONGUE.

Capitalism to Freedom : A STUDY IN MARXIAN ECONOMICS. By H. W. PARKINSON. Sydney: The Worker Trustees: No price given.

tween the two extremes, those who ascribe something like verbal ation to *Das Kapital* and those who use the name of Marx as sufficient

condemnation of everything which they believe—often on very insufficie evidence—he taught, there seem to be few who are willing to give him bo fair criticism and fair play. Mr. Parkinson can freely criticise yet bui on what in Marxian economics he believes to be true. Ultimately he arriv at a kind of Guild Socialism, which he regards as the goal of a sane econom evolution.

It would be easy to criticise many things in this book, e.g., the taking some pages to show that the proposition that value=labour-cost is "sel evident"! But there is much, especially in the latter chapters, of real worth The author is well read and his acute analysis of things as they are may shak the complacency of some who, while ready in their criticism of ever suggested reform, fail to see that in our present phase we have very litt claim to success in directing the enormous possibilities of production to the true end, the service of human personality. This, however, is always a easier task than the construction in advance of a system that will succeed Probably we shall only arrive by grasping more firmly the ethical principl which, despite all denials, do govern so largely economic practice and i results. *Solvitur laborando.* Mr. Parkinson does not neglect this importan truth.

WILL REASON.

SHORTER NOTICES AND DESCRIPTIVE LIST.

THE spate of books during the autumn has been so fast and furious tha it is almost impossible to give a descriptive list that shall be both fair an informing—the task would be much easier if we had ninety pages at ou disposal instead of nine!

We turn first to a series of books on the Bible which are a most encoura ing sign of the times. Dr. James Moffatt is a wonder unto his contemporarie and ministers who think themselves overworked might study his outpu and survey his labours with advantage. Three volumes bearing his nam lie before us. A review of the first volume of *The Old Testament Translatio* (Hodder, 10s. 6d.) we propose to leave until the companion—and much mor difficult—volume reaches us. Meanwhile readers will be wise not to be le away by sensational articles in the daily papers—and those who are incline to be critical might try their own hands at an independent translatio We do not suppose that Dr. Moffatt claims to have given us better Englis than the A.V., but—if at times he is too colloquial—he has given us a accurate rendering that can be read with pleasure and profit. *Everyman Life of Jesus* (Hodder, 6s.) is a very useful volume (with an admirable litt prologue) in which Dr. Moffatt has selected what is central in the four Gospe and arranged the passages in what seems to be their natural order. The tex is entirely that of the Gospels, in Dr. Moffatt's translation, and the resu is a life of Christ that can be put into the hands of those who, for one reaso or another, decline to read the Bible. *The Bible in Scots Literature* (Hodde 10s. 6d.) is the result of a quest which has led Dr. Moffatt through fiv centuries of Scots literature (excluding Gaelic). Most readers will probabl turn first to see what he has garnered in much frequented fields like Burn and Scott, but the chapters in which he describes gleanings in unfamili corners are not of less interest. Much of the work that has to be don for a volume of this kind is unproductive, merely discovering "nothin there," and Dr. Moffatt's industry has given us a survey that should hav a ready sale, especially north of the Tweed.

The Bible for Youth (Jack, 6s.), edited by Dr. R. C. Gillie and the Rev James Reid, should be used by many besides the young people from fourtee

ghteen for whom it is specially intended. The selections from the have been carefully made, and they are introduced by explanatory ers—written from the point of view of those who believe in the pro- ive revelation of God culminating in Jesus—which will throw light ne passages, and make young people understand and love the Book n now so few of them read. All workers among the young owe a debt e editors for meeting what has long been a crying need, and it ought o be said that the publishers have done a great service to the churches o the public by issuing this volume, of more than 1,000 pages, at the rice of 6s.

eanwhile Mr. Arthur Mee has been working on similiar lines for younger ren, and the result is *The Children's Bible* (Hodder, 7s. 6d.). After a cteristic introduction he allows the Bible to tell its story, in its own s, from " The Beginning of the World " to " The Dream of Saint John," sing passages suitable for children. The volume is illustrated by many ductions of famous pictures.

o the same end as the above books is Dr. Fosdick's *The Modern Use Bible* (Student Movement, 6s.), which we venture to say will render service to the cause of Christianity than any of the writer's previous s—although two of these are in their eighteenth editions. Dr. Fosdick sses that " liberals " lack clarity in their views ; emancipated from the age of ancient categories, they have not yet formulated their religious ience. He therefore sets out to perform this task, and he is altogether ssful. Chapters on " The New Approach to the Bible " and " The Old in a New World " are followed by a valuable discussion on allegorising— ancient solution." The difficult questions of law and miracle— ief in miracles is not first of all an historical matter ; it is a contemporary nge "—and the Person of Christ are then treated, and two priceless ers deal with " Abiding Experiences in Changing Categories " and Perils of the New Position." If all professors, preachers, deacons achers could imbibe this book, and at the same time Dr. Peake's *The Its Origin, Significance and Abiding Worth*, we should be well on the o a revival of true religion. The publishers might with advantage emoved one or two Americanisms—" faucet," we imagine, will puzzle English readers, and *Dr.* Charles Sylvester Horne should not have been ed to pass.

ny readers who fear Dr. Fosdick is a heretic may read instead Archdeacon erson Smyth's *God, the Conscience and the Bible* (Sampson, Low, 3s. 6d.), in six telling chapters, shows how God illumines the conscience gh the Bible and at the same time educates the conscience to enable o see the progressive revelation of Himself through Biblical times.

r. David Smith's *The Art of Preaching* (Hodder, 7s. 6d.) contains some lent historical chapters—those on " Greek Rhetoric " and " Apostolic hing " are admirable summaries. The chapters dealing with the work e preacher to-day are nothing like so good—that on " The Preacher in ongregation," *e.g.*, is quite inadequate—but from this, as from all books e subject, one can pick up useful hints. Dr. Smith has a way of using latives that is rather disturbing : Richard Baxter wrote 168 volumes, abidingly valuable," ; " On all their (Scott, Dickens, Thackeray, the të's, George Eliot) pages there is not an ignoble sentence ; and there ne of their creations that is not an inspiration of high thought, etc., etc." " and " none " are words that wise men avoid—or qualify.

nose who are acquainted with the Rev. James Reid's ministry at ourne will turn to his lectures on preaching—*In Quest of Reality* der, 5s.)—with eagerness and expectation. They will not be

disappointed, for the lectures are full of wise counsel and shrewd advice, whil if a book on preaching is to be judged by the number of thoughts for sermon it suggests this will rank very high. Mr. Reid keeps close to fundamenta things, and holds up the ideal of the preacher as ambassador for Christ, h duty being to beseech men, in Christ's stead, to be reconciled to God.

Speak Out! by Alexander Watson (Harrap, 2s. 6d.) is superior to mos books on elocution. There is no pedantry about it, but it justifies its clai to commonsense, and all public speakers could profit by its teaching.

Mr. Harry Jeffs has long been known as a guide for lay preachers, an *Progressive Lay Preaching* (J. Clarke, 4s. 6d.) is intended to replace h *Practical Lay Preaching*, now out of print, and all who are called to preac might learn from its pages. The chapter on "Masters of the Craft" perhaps not worth the space given to it, and the bibliography is not quit adequate. Mr. Jeffs could have increased the value of a useful book b outlining a course of reading for those for whom he writes.

We have before us five volumes of addresses for children, the best of the being a new edition of Mrs. Richard's *The Naughty Comet* (Allenson, 3s. 6d. though the stories in the Rev. Archibald Alexander's *Turn but a Sto* (Hodder, 3s. 6d.) have the advantage of being brief, if some of them are ver hoary. There is a good deal to be learnt yet in the way of talking t children; if we could not see it before us—in the address in the place o honour in the Rev. A. S. Parker's *The Dragon at the Last Bridge*—(Allenso 2s. 6d.) we should have said that a children's address beginning thus wa impossible:

> "Some time ago Sir Robertson Nicoll related in the *British Week* an interesting incident in regard to the late Mr. Joseph Chamberlain."

We are surprised the publisher did not move an amendment to leave ou all words after "ago"! The fourth volume is the Rev. H. S. Seeking *Frozen Butterflies* (Allenson, 2s. 6d.), and the fifth Miss Dalton's rath disappointing *League of Nations Stories* (Harrap, 1s. 6d.). One or tw of these are quite good, but others are introduced in order to include certai countries, although the incidents have no bearing on the general theme.

A new edition of Mrs. Macy's *The Master Builders* (Longmans, 5s.) is als to hand. This consists of the story of *Acts* told to children in 119 chapters- in a way boys and girls from twelve to fourteen would probably enjoy.

Busy men who desire to keep pace with the progress of N.T. study wi like to know that Prof. C. H. Turner's *Study of the New Testament*, 188 1920 (Clarendon Press, 5s.) has gone to a second edition, with six pages o additional notes. From the same writer and publishers (1s. 6d.) comes learned but readable lecture on *The Early Printed Editions of the Gre Testament*. Meanwhile through the London University Press (4s. 6d Prof. Burkitt issues three lectures, *Christian Beginnings*, in which h examines various positions taken up by writers in *The Beginnings Christianity*. A fifth, revised and enlarged, edition of Dr. A. T. Robertson *Syllabus for New Testament Study* (Hodder, 7s. 6d.) contains full an serviceable bibliographies, with Broadus's syllabus on the *Revelation*

Turning to the O.T., we have received the second edition of Dr. D. Simpson's *Pentateuchal Criticism* (Oxford University Press, 6s. 6d.) and th Rev. C. W. Cooper's dissertation on *The Precious Stones of the Bible* (Allenso 2s. 6d.), which describes the breastplate of the High Priest, the Ephod, an the Urim and the Thummim.

Two volumes of N.T. studies next greet us. The Rev. W. Mackintos Mackay has already revealed a special aptitude for character studies in h *Bible Types*, and the chapters in *The Men Whom Jesus Made* (Hodder, 6s show the same penetrating insight. Strangely enough the sketch of Juda

ıe man whom Jesus could not make " strikes us as the weakest in the
. We have rarely read a first book with more satisfaction and pleasure
the Rev. A. D. Martin's *Aspects of the Way* (Cambridge University
s, 6s.). We welcome it as an indication that one of our ministers, laid
e for a time and unable to conduct services, has another form of ministry
to him, and we welcome it on its merits. It is one of the freshest and
t suggestive studies in the life of Christ since Fairbairn's ; the thought
othed in chaste and beautiful language, and Mr. Martin illumines every
of the Gospel story to which he turns his attention. We trust that the
er will give us many volumes of the same high quality. The Cambridge
s does not usually publish works of this kind, and their imprint guarantees
orth ; those who purchase the volume will not regret it, and we hope it
have a wide circulation.

Prof. E. A. Bosworth's *Life and Teaching of Jesus* (New York : Macmillan,
6d.) is written specially for college students. Drawing on the first
e Gospels, it sets out " to present the life of Jesus in the terms of a real
ious experience." The work is well done : we cannot imagine an
ligent student starting the book without reading to the end, nor ending
ithout a much fuller knowledge of the life of Jesus. Prof. Bosworth
es clearly and lucidly, and resolves many difficulties that students are
to think insoluble, though, of course, many Christians will not be
ied with his treatment of the Birth and Resurrection stories. These
es are dealt with in Vice-Principal Lockton's two essays in *The*
rrection and the Virgin Birth (Longmans, 5s.). These essays come to the
itional conclusion, though Mr. Lockton's methods are radical in their
oughness : he throws over the usual *Mark*—" Q " hypothesis, believing
Luke is the earliest Gospel, and that where *Mark* attempts to add to
, he generally goes astray. Of quite another type is Mr. Jocelyn Rhys'
Resurrection Doctrines (Watts, 7s. 6d.), the second volume in a series
Shaken Doctrines." Mr. Rhys, who does not appear to be acquainted
recent discussions of the synoptic problem, makes great play with
epancies in the Gospel narratives, and with stories of resurrections
than those about Jesus. On the whole he writes with fairness, and
ordially agree with his denunciation of preachers and ecclesiastics who
erminology and recite creeds in which they do not believe, or preach a
religion, concealing the fact from others, if not from themselves, by
sing it in ancient phraseology. From the same publishers comes
. M. Irvine's *Churches, Religion and Progress* (5s.). Dr. Irvine thinks
" as a phase of religion organised Christianity has served its day,"
hat man's history suggests that religion is " the basis of progress
highest sense." There is nothing cheap about this book : its author
s calmly and carefully, and perhaps those who disagree most from his
lusions will benefit most from a perusal of its pages.

One sign of our times that is not without suggestion is the increased
est in the great devotional classics. To numerous volumes on them
y must now be added the Rev. J. M. Connell's *Devotional Classics* (Long-
s, 5s.), lectures at Manchester College which give in succinct form, with
l bibliographies, accounts of Augustine's *Confessions*, Bernard's *Letters*,
er's *Sermons*, *De Imitatione Christi*, *Pilgrim's Progress*, and the *Serious*
as well as of Patrick's *Confession*, Adamnan's *Life of Columba*, and
cis de Sales' *Introduction to the Devout Life*. With this volume might be
the third edition of Dean Inge's Paddock lectures—*Personal Idealism*
Mysticism (Longmans, 5s.) and Father Cuthbert's *The Romanticism of*
rancis (Longmans, 10s. 6d.), a new edition of scholarly and readable
es of Franciscan life which we view with satisfaction.

We welcome steps recently taken in London for the interchange of opinion between Liberal Jews and the representatives of various Christian communities, and we opened with expectancy the second series of Benammi's letters, *Essays on Jewish Life and Thought* (Longmans, 10s. 6d.), reprinted from *The Jewish Chronicle*. Benammi writes in crisp, journalistic fashion on all manner of subjects, and it is good for us to see the problem of "the Eternal Jew" from the other side:

Nations keep coming,
Nations keep going,
Passing like shadows
Wiped off the earth.

Thou an eternal
Witness remainest,
Watching their burial,
Watching their birth.

We have every sympathy with the Jews, who have suffered cruelly, but is this, the conclusion of one of these essays, quite fair?

> "Throughout the ages the organised Christian religions and professing Christians have persecuted Jews with a cruel hatred. Throughout the ages Jews have preached and practised love for Christians. Has not the time arrived for the Christian attitude to be more in accord with the teaching of the founder of Christianity?"

Did the Jews preach and practise love for Jesus? for Stephen? for Paul?

In *Men Who Met Jesus* (Longmans, 3s. 6d.) Mr. F. Chenhalls Williams gives us narratives of episodes in the life of Christ as related by Lazarus, Pilate, the blind beggar, the rich young ruler, etc. The sketches, which perhaps had their inspiration in *By an Unknown Disciple*, are quite well done.

Life in the Heights (Hodder, 5s.) contains sixty-nine of Dr. Jowett's devotional studies in the Epistles, and is a companion volume to *Springs in the Desert*, studies in the Psalms.

Prof. Foakes Jackson's *Anglican Church Principles* (New York: Macmillan Co., 10s. 6d.) may be a very good book, but we are inclined to suspect the contrary, for when we turned to the period with which we are most familiar we found lack of first-hand knowledge written all over it. The facts are frequently wrong, things that have no connexion are linked together, and the interpretation often goes astray. *E.g.*, we read:

> "The Puritans, on the other hand, had begun about 1581 a journalistic campaign against the existing Church order, by issuing the celebrated *Marprelate Libels* from their secret presses."

As a matter of fact the Puritan leaders disapproved Martin's levity, the date is incorrect, and the term "Libels" prejudges the whole question—indeed it seems probable that Prof. Foakes Jackson has never read the *Tracts* for himself. Repeated paragraphs of this kind altogether undermine one's confidence in the rest of the book: scholars are well advised to stick to periods with which they are well acquainted. We see this in the same writer's *Studies in the Life of the Early Church* (Hodder, 7s. 6d.) where it is plain that he walks with much surer tread. Here we may not always agree with his conclusions, but we know he can produce evidence in support of any position he takes, and he has given us a very helpful survey.

Heal the Sick (Methuen, 7s. 6d.) tells the truly amazing story of Mr. J. M. Hickson's world tour of healing missions, extending from March, 1919 to April, 1924. The book is filled with testimonies from persons of responsibility and standing in every part of the world—a pastoral letter like that of the

ralian archbishops and bishops (pp. 198-203) deserves careful study. Hickson's ministry includes both spiritual and physical healing, and a of this kind reminds us that the Christian Church has too easily allowed ministry to slip from its grasp. With care and caution, but with dless faith, the task should be resumed, for healing, as well as preaching eaching, is one of the duties laid upon us.

hose to whom "Baird Lecture" brings to mind Flint's *Theism* will their eyes when they open Dr. R. H. Fisher's *Religious Experience* der, 10s. 6d.), the Baird Lecture for 1924. There is nothing academic nolastic about these lectures, which may have been addresses to a Sunday ng congregation: those who expect deep or original thought will be ppointed, though that is not to say that Dr. Fisher does not give much counsel and many useful quotations.

r. J. O. F. Murray's *The Goodness and the Severity of God* (Student Move-, 5s.) is an excellent book, whether one agrees with its thesis or not. ese Hulsean Lectures the Master of Selwyn is concerned about the fate nners, for he believes God never despairs of anyone. His task is to ncile the final triumph of God with the distinction the Bible seems to between the saved and the lost. He does so by regarding the Kingdom t came to establish on earth as not final but mediatorial, and claims thus he makes the Bible self-consistent, leaves the way open for a ion of the problem of evil, removes the necessity of making God ctive, and emphasises the idea of corporate responsibility—none can be cted apart from each and all of the brethren. Dr. Murray's *Du Bose Prophet of Unity* (S.P.C.K., 4s. 6d.) is not equally successful. It consists gnt lectures given on the Du Bose Foundation of the University of the h, Sewanee, and in his loyal effort to expound Du Bose's teaching the rer appears shackled and restrained—the bed is too short for him.

Ve are sorry to say we do not like the tone of President Mullins's *tianity at the Cross Roads* (Hodder, 7s. 6d.). We agree that "the gelical faith is the hope of the World," and that Christ is central to it, ve do not think that faith is served by arguing that everything modern nce and philosophy, historical criticism and comparative religion—aces Christ." We need not be so afraid for our Master: one prefers ositive way of lifting Him up, of studying His life and teaching—as, Prof. Bosworth does in the book noticed above—and pointing out what mean, rather than this universal suspicion of everything liberal and rn that seems to spring from the closed mind that fears new truth.

he Rev. A. T. S. James's initials are familiar to readers of the *Christian a*, and our own readers will remember his delightful article on Newman cent issue. In *The Sceptre of Faith* (J. Clarke, 4s. 6d.) Mr. James has ered together twenty-six of his papers, and we are glad to see them in permanent form. Mr. James has always something to say, and he s how to say it, and his wide reading, especially in English literature, ts in a happy facility of illustration.

he Rev. C. A. Skinner calls his *Yesterday and To-day* (Epworth Press, d.) "Studies for Inquiring Minds." His fourteen essays deal with rtant topics in a live way, and the volume is much more interesting its format suggests. The same publishers give us another volume from Rev. F. W. Boreham, who retains his freshness in miraculous fashion. thought there were traces of exhaustion about *A Casket of Cameos*, ne or two of these essays in *Wisps of Wildfire* (5s.), are masterpieces.

Ve wish it were possible to summarise the nine lectures delivered in a Haven Congregational Church in 1923 and now gathered together *hristianity and Modern Thought* (Yale and Oxford University Presses,

11s. 6d.). Among the lecturers are Deans Brown and Sperry, Prof. B. W. Bacon and Dr. R. E. Speer. The course sprang out of the Fundamentalist controversy, and Prof. R. H. Gabriel, the Editor, thinks that "the present trend in Protestantism seems to be a return to the spirit of those courageous and liberal-minded men who dared to break with Judaism, and who . . . sought truth wherever it might be found. . . . [If this is so] it will be well on its way to becoming a new faith out of which will have been refined those encumbering superstitions and doctrinal antagonisms which are the heritage of ignorance."

A composite volume of a different kind is *Education and Religion* (Hodder, 5s.), nine lectures delivered in Bristol Cathedral by lecturers belonging to the Church of England, and now gathered together for teachers, ministers, and politicians. The Dean of Bristol, Dr. E. A. Burroughs, edits the volume, and is responsible for two lectures, and among the other writers are Dr. Cyril Norwood, Sir Michael Sadler, Dr. C. A. Alington (perhaps the best in the series), Dr. Burnett Rae ("Psychology and Religion") and the Rev. H. R. L. Sheppard.

We have sometimes felt when reading Mr. J. Middleton Murry that "Here is fine writing, but nothing else." Such an impression was far from us in reading *To the Unknown God* (Cape, 6s.) where Mr. Murry indeed writes well, but is also in dead earnest, his obvious sincerity claiming attention for all he says. The essays (with one exception) are from *The Adelphi*, the exception—"Literature and Religion" being longer and carrying a reply by Dr. Orchard. We are grateful to the writer for these essays and to the publishers for giving them so attractive a form.

The Sorrows of God (Hodder, 6s.) is a new and revised collected edition of the poems of the Rev. G. A. Studdert Kennedy. They are marked by the author's passionate earnestness, and almost invariably hit the mark. We are inclined to think that the dialect poems have more grip, if perhaps less beauty, than the others: certainly few people could read a poem like "Well?" without emotion—and without benefit.

How does the life of a Christian differ from that of the ordinary decent man who makes no Christian profession? How did it differ in A.D.50? Prof. W. W. Fenn answers this question for New England in *The Christian Way of Life* (Lindsey Press, 1s.), the Essex Hall Lecture for 1924, a refreshing treatment of a line that has not been overworked.

Despite the valiant efforts of the publishers to stretch Dr. A. J. Carlyle's *The Christian Church and Liberty* (J. Clarke, 4s. 6d.) to the size of a volume in their "Living Church" series, it remains an essay—scholarly and competent, but still only an essay. The sense of proportion is rather lacking, too much space being given to pre-Reformation times, but Dr. Carlyle is conspicuously fair, even going so far as to say of England that "some movement towards the apprehension of the idea of toleration and of individual freedom in matters of religion may be traced in the early Congregational societies." Much the same might be said about the Rev. W. J. Pennell's *History and Modern Religious Thought* (J. Clarke, 4s. 6d.), though here the treatment is fuller. A subject of this kind is not easy to manage, but Mr. Pennell has given us a thoughtful study, surveying the rise of "the historical method," bringing his summary down as far as von Hügel and Troeltsch, and discussing the relation of history to prophecy and to miracle. In the historical part of the book use might have been made of some of the writings of Morley and Acton with advantage. In the same series the Rev. R. H. Coats deals with *The Changing Church and the Unchanging Christ* (6s.), a subject that calls for a cultured mind with a wide range of knowledge. Mr. Coats does not fail: the authorities quoted in the first

r are suggestive in themselves, and throughout Mr. Coats gives ce of up-to-date reading, and he is always setting thought to work. onder if he intended to write Cartwright on p. 105: the sentiments course, Cartwright's, but the name usually cited is Chillingworth's.

elve well-known writers contribute chapters to *Survival* (Putnam, .). In addition to the usual names such as those of Sir Oliver Lodge, Conan Doyle, Prof. Richet, and M. Flammarion, there are interesting rs by Lady Grey of Falloden and Sir Edward Marshall Hall. Mr. hur Hill, another of the contributors, has just published the account journey *From Agnosticism to Belief* (Methuen, 7s. 6d.), in which he gives r evidence for survival. One is left, as usual, with a bewildered mind, that, though the case is not proved, yet there is "something in it." of the chapters toward the end of the book seem to be "padding," r. Hill was evidently unfortunate in the Congregational Church of his od. He "cannot wash this word 'God' from the terrible meanings it carried" in the days of his youth—eternal punishment and the and he evidently judges all Congregational Churches then and since boyhood's experience.

. Percy Dearmer has given us in *Art and Religion* (Student Movement, . and 2s. 6d.) an admirable little book. If sometimes he appears very atic, on the whole his eight chapters are a careful and convincing nation of the relation of beauty to truth and goodness. The volume e commended to all young people, and especially to those interested ngs true, lovely, and of good report.

e have reason to be thankful that Oxford and Cambridge have both o our time classical scholars of the first rank who find time to render g public service. Prof. Gilbert Murray and Dr. T. R. Glover are not less sound in their scholarship because they are foremost in the for the League of Nations on the one hand, and for religious freedom other. We heartily welcome the third edition of *The Rise of the Epic* (Clarendon Press, 14s.), a revised and enlarged edition in which Murray takes cognisance of research since 1911. The President of the Union has given us an attractive book (lectures delivered in California) the most attractive of historians: his *Herodotus* (California and dge University Presses, 18s.) has the same characteristics as Dr. 's previous books—a charming style, wide knowledge, clear exposition, t allusions to modern life and literature.

h truly masculine vigour Miss Maude Royden deals with *The Church oman* (J. Clarke, 6s.), being especially severe on *The Ministry of* , the Report of the Archbishop's Committee, 1919. The chapter on Free Churches" is by Mrs. Coltman, one of the two ladies now in the gational ministry. We are in entire agreement with Miss Royden, we are amused at the way she lays about her. Paul, Augustine, me moderns receive many a lusty blow, and Miss Royden goes so far say that "the slimy nastiness of a certain type of ecclesiastical tion" is worse than "the coarseness and brutality" of political nts. Miss E. M. White's *Woman in World History* (Jenkins, 8s. 6d.) s women's place in primitive society, in classical lands, and in all the religions of the world. Miss White has gathered together a great many and the resulting volume will be found very informing by feminists, reformers, and students of religion.

less than 200 pages Prof. Hearnshaw has had the colossal task of g with *World History* (Macmillan, 2s. 6d.). He is to be congratulated result, as is Mr. H. G. Wells, whose *Short History of the World* (Labour hing Co., 2s. 6d. and 1s. 6d.) contains twice as many words. The

Labour publishers are not included in these congratulations—the paper poor and the print so minute as to be almost unreadable. If students r their eyesight they may gain some pleasure by comparing Mr. Weil's arran ment and treatment with Prof. Hearnshaw's.

The University of London is doing good work through its History Series. We have before us the first of these volumes of *Tudor Econo Documents* (Longmans, 15s.), edited by Mr. R. H. Tawney and Miss Eil Power. This volume deals with agriculture and industry, and gives nea 400 pages of documents. Students of the Tudor period will find the volu as indispensable as Prothero's *Statutes*. Miss Power's *Medieval Peo* (Methuen, 6s.) endeavours to show us the life of ordinary folk. Bodo, a Fren peasant, Marco Polo, Chaucer's Madame Eglentyne, a Paris housewife Merchant of the Staple, and an Essex clothier are the chosen types. T book falls between two stools; writing primarily for the general read Miss Power has not been able to forget that she is a scientific historian, a so we have 30 pages of notes and sources, right enough in their place, b surely caviare here!

Dr. J. B. Botsford's *English Society in the Eighteenth Century as Influenc from Overseas* (New York: Macmillan Co., 12s.) looks like a Univers thesis. Authorities are quoted in great profusion, but the subject is entertaining that the dryness that often marks such works is avoided. T volume throws a good deal of light on the English social life of the perio *Makers of the Empire* (Collins, 10s.) is one of a series of volumes which ar out of the British Empire Exhibition. It is edited by Mr. Hugh Gu the general editor, and it surveys the pioneers of Empire the world ov We are glad to see a chapter on "Missionaries and the Empire," which M Gunn himself writes.

The recent death of Mr. E. D. Morel adds a pathetic interest to M H. M. Swanwick's *Builders of Peace* (Swarthmore Press, 5s. and 2s. 6 for Mr. Morel *was* the Union of Democratic Control, the story of which here told. The book is well written and well documented, and it is w to have before us an account of the way the views of an unpopular minor have been justified by events.

It must be counted unto us for righteousness that once we read throu Sylvester's *Reliquiae Baxterianae*. Day after day for many weeks we re twenty folio pages until at last the tremendous task was done. Now F. J. Powicke has made it possible for students to obtain an idea of the l character, and work of one of the most striking figures in English religi history without such herculean labours; his *Richard Baxter* (Cape, 1 is an excellent summary, based not only on the *Reliquiae*, but also on voluminous Baxter MSS. in the Dr. Williams' Library. In this volu Dr. Powicke takes Baxter as far as Acton, 1663—apparently a sec volume is to follow. There are copious extracts from the autobiograp an account of Baxter's many controversies, and transcripts of documen We have noticed only one or two minor mistakes in a work on which author and publishers are alike to be commended. A fuller notice will app in the *Transactions of the Congregational Historical Society*, a remark wh also applies to the Rev. A. G. Matthews's *The Congregational Churches Staffordshire* (Congregational Union, 5s.), a scholarly history of our churc from the emergence of Nonconformity to the present day. Mr. Matth has been indefatigable in his researches, and he has set out the results agreeable form. Local churches will be specially interested in the appen which gives lists of their ministers.

The Rev. L. S. Thornton's *Richard Hooker* (S.P.C.K., 4s.) contains concise and competent exposition of Hooker's theology. It is a pity that

and Emily Brontë seven ; Matthew Arnold gets more than his fair share—" The Forsaken Merman " of course, we must have, but we did not expect both " Thyrsis " and " The Scholar Gipsy." If dialect poems are included a Yorkshireman is inclined to wonder if some of F. W. Moorman's poems have not as much claim to appear as William Barnes's Dorset " Woak Hill."

Mr. A. S. Hoyt's *The Spiritual Message of Modern English Poetry* (Student Movement, 5s.) comes from America. Wordsworth, Tennyson, Browning, Arnold ; the " poets of doubt and denial " (Clough, Henley, Davidson, etc.) ; " of the dawn " (Watson, Phillips, Gibson, Masefield) ; " of the new day " (Drinkwater, Noyes, and James Elroy *Tucker*—a bad misprint that) are studied, and the result is a useful book, which deserved an index.

Mr. J. B. Priestley is rapidly making a place for himself among our best literary critics. His *Figures in Modern Literature* (Bodley Head, 7s. 6d.) contains readable estimates of Bennett, de la Mare, Hewlett, A. E. Housman, Jacobs, Lynd, Saintsbury, Santayana and Squire. The essays on Mr. Housman and Mr. Jacobs are specially good. We hope Mr. Saintsbury will not carry out the threat contained in the title of *A Last Scrap Book* (Macmillan, 7s. 6d.). He affords us so much entertainment that we should miss him exceedingly. When he starts out on " pussyfoots," Trade Unionists, Dissenters, idealists, we know we are in for a good time. All those at Birmingham ought to read what he has to say about " Copec "—it will give them as much pleasure as it gave Mr. Saintsbury to write it, and it will do " Copec " no harm. Mr. Saintsbury wants talk about re-union to stop, by the way, because the Roman Church can give the Church of England nothing it hasn't got, and the conversations have only caused " the Dissenters to give themselves airs."

Mr. W. Haslam Mill's *Grey Pastures* (Chatto, 6s.) consists of sketches of life in a Lancashire town, most of them reprinted from the *Manchester Guardian*. Nearly all the sketches are of Congregational life in the eighties, and Mr. Mills evidently writes with intimate knowledge—some of his descriptions (that, *e.g.*, of " The Sermons ") being true in every detail even to-day. Some readers, we imagine, will be able to identify Ashton-on-the-Hill without much difficulty, and no one who knows Lancashire life will read these sketches without enjoyment. Meanwhile Yorkshiremen can revel in the Rev. W. E. Anderton's *Yorkshire Life and Humour* (Author, Woodford Green, 2s. 6d.) reminiscences which take the reader to the Spen Valley and its locality and relate some delightful Yorkshire (and Congregational) stories.

It was a brain wave to issue some of the chapters in Prof. Elton's masterly *Survey of English Literature* in separate volumes (2s. 6d. and 1s. 6d.). The six now published are *Scott, Wordsworth, Shelley, The Brownings, Tennyson and Matthew Arnold, Dickens and Thackeray*. We are glad that the stream of the " Everyman's Library " (Dent, 2s.) continues to flow. The twelve volumes now issued are the translation of Livy (concluding volumes), *The Paston Letters* (two vols.), Fox's *Journal*, Swift's *Journal to Stella*, C. J. Fox's *Speeches*, Pope's *Poems*, Locke's *Of Civil Government*, *Ten Russian Stories*, Morley Roberts's *The Western Avernus* and Trollope's *The Golden Lion of Granpere*.

Five more volumes of Hodder's handy " Library of Philosophy and Religion " are before us, a series in which Welshmen are figuring prominently. Prof. J. S. Mackenzie's *Ultimate Values* (5s.) is rather scrappy ; his wife's *Freedom in Education* (5s.) deals with a subject of present importance in an attractive way ; Prof. Hoernlé's *Idealism* (5s.) is a compact and able summary, as is Prof. Laird's *The Idea of the Soul* (5s.). Much longer than

these volumes is Prof. D. Miall Edwards's *The Philosophy of Religion* (6s.) which deals with religion on its historical and psychological sides as well as on those that are strictly philosophical.

Mr. Stephen Ward's *Ethics* (2s. 6d.) is one of the Oxford Press's excellent series of "World Manuals." In brief compass it covers the period from the Sophists to Samuel Butler.

In *Conscious Auto-Suggestion* (Fisher Unwin, 6s.) M. Coué and Mr. Orton suggest means in which the former's well-known theories can be applied to ordinary life in the home, the school, and society. Hints are given whereby individuals can practice self-treatment, and there are chapters on diet, maternity, etc.

The best part of Mr. Kirby Page's *War: Its Causes, Consequences and Cure* (Allen & Unwin, 5s.) is Dr. Fosdick's Introduction, which reiterates with force the writer's protest "against war, against competitive preparation for war, against reliance on war." The book itself deals with such well-worked phases of the subject as the causes of the war and the nature of the peace, and then follows a chapter "What shall the Churches do about War?" The position, generally, is that of the Fellowship of Reconciliation.

Man's Judgment of Death (Putnam, 10s.) is "A Comprehensive Analysis of the Operation and Effect of Capital Punishment, Based on Facts not on Sentiment." Mr. Lawes, the author, is the Warden of Sing Sing Prison, and he has been engaged in prison work for twenty years. His statistics and quotations tend to show that capital punishment is not a deterrent, and there are several striking charts in which the homicide rate in States which have abolished the death penalty is compared with that in the States which still retain it.

We are almost inclined to think that Mr. H. A. Mess's *The Message of Copec* (Student Movement, 1s. 6d.) is the best bit of Copec literature yet issued. It is difficult to believe that the Reports of the Commissions could be so concisely, so efficiently, and so readably summarised.

Sexual Problems of To-day (Williams & Norgate, 7s. 6d.) is not an easy book to review. The general outlook is wholesome and Christian, but some of the articles are inclined to wander and leave no distinct impression. Lieut.-Col. Shirley deals with "Sexual Problems in Childhood"; there are articles on adolescent boys and girls; and Dr. Scharlieb, the Editor, writes on "Courtship and Marriage" (very helpfully, but with curiously unscientific references to "the Fall.") The Rev. Eric Graham discusses clearly, but too dogmatically, "Divorce," and Father Andrew, rather hysterically, "Prostitution." Sir Arthur Newsholme writes on "The Control of Conception," a subject which is treated in the Rev. C. P. G. Rose's *The Christian Case for Birth Control* (Williams & Norgate, 6d.) a clearly written pamphlet which does not seem to be conscious that the control of instincts, and even a little asceticism, might be a healthy thing. The Rev. J. F. T. Farquhar's *The Oneness of the Twain* (Skeffington, 2s.) is a careful and well-reasoned study of the divorce question.

Mrs. Higg's *Down and Out* (Student Movement, 1s. 6d.) is a revised edition of *My Brother, The Tramp*, published ten years ago. Mrs. Higg's study of the vagrant is based on personal experience and knowledge, and social workers would do well to see this up-to-date edition.

We are at a loss what to say about *The Plastic Age* (Selwyn, 7s. 6d.). It sets out to do for American colleges much what *The Loom of Youth* did for English public schools. The author, Mr. Percy Marks, is a University Professor, who ought to know what he is talking about and to possess a sense of responsibility, but we cannot believe that life in any American University is like that at "Sanford." The historian in us calls for evidence of the

astounding conditions described in this book, which, we can well believe, has raised a considerable storm in the United States.

We hope Mr. J. H. G. Chapple feels better now that he has let off steam. His *Divine Need of the Rebel* (Daniel, 5s.) consists of "Addresses from Texts from the Wider Bible of Literature." Having been "an orthodox minister for twenty-five years" the writer is now a Unitarian, who believes "the Churches are Anti-Christ." We can sympathise with Mr. Chapple's social sympathies, but his soap-box type of oratory, his weird etymologies, and his bewildering metaphors cause us no little amusement. Here is an example:

> "So Marx is not the parent of an abortive child in the *Internationale*, it promises to be the leaven to work into every corner of the earth. It has ebbed and flowed for over half a century and is ever gaining. It will win, for it has the Divine seal. How strange that the international ideal should be poison to . . ."

And here is the minister's concluding petition in a "Litany of the Universal": "Immanent Spirit of Universal Oneness, may we loyally co-operate with Thee to create Thy Kingdom on the earth, for: 'We doubt not through the ages . . . suns.' Amen."

Many primary leaders have found Mrs. Johnston's (Miss Archibald's) *The Primary Department* of great use in their work, and they will welcome this new edition, in the S.S.U. "Every Teacher's Library" (2s. 6d.).

Two University men have added to their "Handbooks of Modern Evangelism" a volume on *The Modern Evangelistic Address* (Thomson & Cowan, 4s. 6d.). Well-known writers, including Dr. Fosdick, Dr. A. Herbert Gray and the Rev. H. L. Simpson, print one of their addresses and explain their line of approach. The addresses are interesting enough, but it is difficult to see what generalisations can be drawn from them, except that every preacher must present the Gospel in his own way.

Christian Education in Africa and the East (Student Movement, 2s. 6d.) has the merit of being written by those who know both education and the East at firsthand (Sir M. E. Sadler, Mr. J. H. Oldham, Miss Allan, the Rev. F. S. Drake, the Rev. F. Lenwood, Mr. Shoran Singha). The result is a book which all interested in Christian missions ought to read.

The Rev. W. G. Pennyman's *The Collapse of Convention* (Fisher Unwin, 5s.) consists of "short essays upon religion, addressed specially to the average layman." Mr. Pennyman is a Vicar in Mayfair, and he seems to have a poor opinion of the average layman. His addresses remind us of P.S.A. talks; they are bright and breezy, with a pleasant sincerity but no depth of thought, and we cannot imagine them attracting to the Church any thinking youth.

When we read the description of the characters in Mr. Humphrey Johnson's Dialogue, *Catholicism and the English Mind* (Blackwell, 1s. 6d.) we thought what was in store was an excellent *jeu d'esprit*. Mr. Johnson has given us more than this, however, and all who are students of religion in England to-day should read his dialogue. Roman Catholicism, of course, is made to come out best in the argument, and Dr. Linquest by no means represents Nonconformity but the whole discussion is very stimulating.

The sub-title of Dr. F. E. Marsh's *Fully Furnished* (Pickering, 4s. 6d.) is "The Christian Worker's Equipment." In thirty-four chapters, with such titles as "The Christian Worker's Privilege," Dr. Marsh claims that he "embraces the whole scope of service for the Master." For those who like this kind of book, this is just the book they will like.

Making Melody (Epworth Press, 2s. 6d.) is a curious volume by Mr. W. S. Kelynack, containing twenty-five devotional meditations on hymns.

Mr. F. J. Gould's *Three Hundred Stories to Tell* (Watts, 1s. 6d.) is equally disappointing. Teachers who have valued the author's *Children's Book of Moral Lessons* will be specially disappointed in these 300 scrappy incidents grouped under such heads as " Art," " Conscience," etc.

Those who listen regularly to " Philemon's " talks from 2LO have been convinced that broadcasting may be a great ally of truth and knowledge. " Philemon " always talks sense ; he has a true standard of values, and he is rendering service to a great many harassed people by his calm and quiet talks week by week. Fifty of them appear in *From My Window* (Hodder, 3s. 6d.).

Dr. Statham's *The Black Letter Saints* (Skeffington, 5s.) consists of thirty-nine sermon outlines on the saints of the Prayer Book and other Anglican Calendars. This volume goes so far as May 29th, " Restoration of Charles II " !

The Rev. Carey Bonner's *Up to the Hills* (Hodder, 6s.) contains devotional meditations and poems for use in the quiet hour. A passage of Scripture, a piece of prose, and a poem is given for each day. Mr. Bonner has drawn his poems from a wide range : some of them are as unfamiliar as they will be helpful. *Highways of the Spirit* (Student Movement, 5s.) contains readings from the Bible for every day of the year. They are carefully chosen, the passages for each day circling round a particular theme.

Lady Frazer has had the pleasure of culling from *The Golden Bough* about ninety extracts to include in a volume for young people she has called *Leaves from the Golden Bough* (Macmillan, 10s. 6d.). Specially selected for the young, with Sir James Frazer's beautiful language retained, and with drawings by H. M. Brock, we can imagine this volume will be acceptable as a Christmas present to many adolescents. Younger children will rejoice in *Everyland*, an illustrated annual for boys and girls, edited by Mr. W. E. Cule for the Carey Press (3s. 6d.) and issued for the first time last year. Messrs. Ward, Lock's children's books are as good as ever. For boys we have Gurney Slade's *Pleasure Island* (4s. 6d.) and for girls Amy Le Feuvre's *My Heart's in the Highlands* (4s. 6d.); Blanche Winder re-tells *Æsop's Fables* (48 colour plates, 6s.); the popular *Wonder Book* (6s.) is up to its useful high standard, and a companion volume, *The Wonder Book of the Wild*, tells of exploration.

The study of *Mahatma Gandhi* by R. M. Gray and M. C. Parekh (in the " Builders of Modern India " series) noticed last quarter is published by the Student Movement (3s.). The Swarthmore Press volume with the same title is by Romain Rolland, and the price is 5s. EDITOR.

MR. J. D. Rockfeller, Jun., in *The Personal Relation in Industry* (Hutchinson 4s. 6d.) has printed a series of addresses setting forth his belief that capital, labour and the community should be partners in industry ; that every worker is entitled to fair wages, reasonable hours and conditions, and a decent home and opportunity for the practice of religion and the enjoyment of culture. As to methods, he gives an interesting Constitution of the Colorado Fuel and Coal Corporation, which sets up joint advisory councils whose decisions, however, are not binding on the Corporation.

The Rt. Hon. G. N. Barnes's *Industrial Conflict* (Pitman, 3s. 6d.) is a review of industrial relations, containing accounts of the recent operation of collective bargaining, of Whitley Councils, of the Law relating to labour, and of Trade Union legislation in the Dominions. There is also a full chapter on the International Labour Office of the League of Nations.

In *The Relation of Wealth to Welfare* (Allen & Unwin, 6s.) Mr. W. A. Robson shows that we enjoy many of the sources of our welfare quite

independently of our personal income, e.g., in matters relating to health, education and art. His conclusion is that we should aim, not at the increase of personal income, but at the development of those collective activities which are of general benefit. The book is well documented.

Dr. George Eayrs describes his *The Programme and Working Philosophy of Jesus Christ* (Epworth Press, 3s. 6d.) as intended for students in churches and classes, and gives the programme of our Lord as the gospel, good news for the poor, health, liberty, light, gladness, comfort and beauty. Perhaps we should say to-day that the message was more than this, something more than a promise of personal well-being. It is that, of course ; but, though the writer refers, for example, to Copec, he does not seem much concerned to assist the many young people among us who are profoundly interested in the application of the gospel to such burning questions as the relations of the sexes, housing, or unemployment. While the importance of the right personal life cannot be exaggerated, we need something more from our teachers, when the world expects so much from the Churches to-day.

Mr. J. R. Clapperton's *Inward Experiences of God* (Epworth Press, 2s. 6d.) is a manual of devotion, a description of forty acts of faith whereby the soul is exercised and its spiritual strength increased. The writer believes, we think justly, that sufficient importance is not given to the act of meditation in private devotions, which are too often only occupied with prayer and petition. He thinks there is a notion abroad that when a man approaches God he should leave his brains behind. These meditations, therefore, are each intended to provide a thought on which the mind dwells and from which it develops a progressive experience of the divine. They are short and will be useful to those who feel that their own private devotions, without which the spiritual health cannot be sustained, are in need of a new stimulus and direction.

H. B. Shepheard.

Also received.

R. Coupland : *Freedom and Unity* (Oxford University Press, 1s. 6d.).
J. M. Wilson : *The Universities and the Presentation of the Faith To-day.* A sermon preached before the University of Cambridge. (Cambridge University Press. 1s. 6d.).
E. S. Kiek : *Fundamentalism and Modernism* (Jas. Clarke, 6d.).
G. Goodman : *What to Teach and How to Reach the Young* (Pickering, 3s. 6d.).
J. Orr : *The Bible under Trial* (Marshall, 6s.). Articles which appeared in *The Life of Faith*, evidently some time ago, as 1906 is " recent."
J. H. Snowden : *The Making and Meaning of the New Testament* (New York : Macmillan Co., 12s.).
C. Gore (section by H. R. Mackintosh) : *The Doctrine of the Infallible Book* (S.C.M., 1s.).
T. H. Mallinson : *Lift Up Your Hearts : A Collection of Prayers for Special Occasions* (Epworth Press, 2s.).
F. A. Cockin : *The Problem of Race* (S.C.M., 1s). Outlines for Study Circles based on J. H. Oldham's *Christianity and the Race Problem.*
[Ed. Jas. Hastings] : *The Speaker's Bible : 1 Peter—Jude.* (Aberdeen : Speaker's Bible Offices, 12s. 6d.).
A. T. Pierson : *The Bible and Spiritual Life* (Pickering and Inglis, 4s. 6d.).
G. C. Binyon : *The Social Ideal of the Bible* (Letchworth : *Commonwealth Press*, 1s. 6d.).
J. W. Povah : *The New Psychology and the Bible* (Longmans, 1s.).
A.R.W. : *What of the Bible ?* (Skeffington, 1s. 6d.).
J. A. Craigie : *The Evangel of the Sanctuary* (Skeffington, 6s.).
W. L. Watkinson : *John Wicklif*, new ed. (Epworth Press, 2s.).
W. B. Cooper : *William Tindale* (Longmans, 3s. 6d.).

E. C. DAWSON : *Missionary Heroines in India* (Seeley, 2s. 6d.).
J. W. CLARK : *The Indigenous Church*, and *The First Stage in the Christian Occupation of Rural China* (World Dominion Press, 4d. each).
Ed. C. F. RUSSELL] : *Papers on Modern Churchmanship*, I.-IV. (Longmans, 3d. each).
J. NEWTON : *Don'ts for Choirmasters* (Heffer, 1s.).
H. REINHEIMER : *How to Avert Cancer* (Surbiton : Grevett, 2s.).
E. CARPENTER : *Some Friends of Walt Whitman : A Study in Sex Psychology* (Allen and Unwin, 1s.).
JOHN OXENHAM : *A Cedar Box* (Longmans, 2s. 6d. and 1s. 6d.).
R. E. HUME : *The World's Living Religions* (T. and T. Clark, 7s.).
Reports of the British and Foreign Bible Society : Full (1s.), and Popular (*Like unto Leaven*) and of the Student Christian Movement (6d.) ; the S.S.U.'s *Notes on the Scripture Lessons* for 1925 (3s. 6d.), *Pocket Notes* (1s. 9d.), and *Notes on the Morning Lessons* (2s. 6d.).
Syllabus of Lessons for 1925 from the Rev. F. W. Coulter, Skelmersdale (2s. 9d. per 100), and various daily text calendars (Pickering and Inglis).

PERIODICALS.

The Holborn (October). Prof. Alexander opens with a readable article on "Kant," and Lady Frazer continues her study of Père Hyacinthe. Prof. Atkinson Lee writes on "Copec," and Canon Raven deals with its first report. Among other articles are the Rev. E. E. Fisher's "The Problem of Authority in Religion," the Rev. C. P. Groves's "A Primitive People of the Nigerian Forest," Mr. J. C. Wright's "Mysticism" and the Rev. P. J. Fisher's "George MacDonald." Dr. James Adam gives striking instances of "ca' canny," and the review section is as able as usual.

The Hibbert (October). A good sub-title for this number would be : "Where are we going ?" Prof. Kirsopp Lake's article on "Jesus" argues that the doctrine of the Incarnation was unknown to Jesus and to His disciples, and that the theory that all modern problems of conduct can be solved by the application of the teaching of Jesus must be given up. Dr. Richard Roberts writes in a popular way on "The Doctrine of God" and Viscountess Grey interestingly on "The Meaning of Some Ancient Symbols." Perhaps the most useful articles are Mr. Burt's appreciation of Conrad and Mr. G. D. H. Cole's "Educational Ideals of Robert Owen." Dr. Robert Mackintosh, with characteristic acuteness, analyses the theology of Copec, summing up with the question : "Do readers who share the evangelical loyalties regard the Copec statements as adequate or safe ?" Other contributors include the Editor, Dr. Rufus Jones, Mrs. W. K. Clifford, Mr. Edmond Holmes, and Prof. J. S. Mackenzie, while Prof. Dawes Hicks surveys philosophical literature. General Sir Reginald Hart still believes that if you want peace, you must prepare for war : we thought that this notion was relegated to museums in 1914.

The Pilgrim (October). The Editor has got together a good crew for his "Copec" boat. He himself deals with "God and the State," Canon Quick with "God and His Purpose" (it is interesting to compare this article with that of Dr. Mackintosh in the *Hibbert*), Prof. Bompas Smith with Education, and Mrs. Piercey with "The Relation of the Sexes." Mr. Max Muspratt and Mr. R. H. Tawney write on "Industry and Property," and "International Relations" is in the capable hands of Dr. G. P. Gooch. These papers, with the Editorial Notes and Canon Bate's review pages, make a useful number.

The London Quarterly (October). Dr. W. T. Davidson writes on Dr. Moffatt's *Hebrews* and Dr. Lock's *Pastoral Epistles ;* Mr. St. Nihal Singh has just revisited his country and describes the breakdown of the caste system ; Mr. H. Reinheimer discusses "Spiritual Law in Nature," *i.e.*, symbiosis. Among other articles are the Rev. A. W. Harrison's "Vorstius and James I.", the Rev. J. M. Sanderson's "The Supernatural in Religion" ; and the Hon. E. Lyttelton's "Laughter." Signor Ferreri's "The Opportunity of Methodism in Italy" deserves careful study.

The Baptist Quarterly (October) has a study of China by a Chinaman and of Russia by a Czech. The Rev. T. Hayward's address to the Bristol Association is printed, and students will find Principal Wheeler Robinson's "A Minister's

Library " very useful. There are several historical articles, and three pages ar devoted to reviews.

The Modern Churchman (September and November). The September numbe deals with Science and Religion, and contains the papers read at the Oxfor Conference, beginning with Dean Inge's Presidential Address and ending wit sermons by (then) Canon Barnes and Canon Glazebrook. Leading scientists philosophers, and theologians make a valuable contribution toward th solution of a tremendous problem : the general attitude may perhaps be expresse in Prof. Lloyd Morgan's words : " All world-events . . . are susceptibl of naturalistic interpretation in an evolutionary plan of orderly advance. Bu . . . this evolutionary plan of events has spiritual significance and betoken the presence of God." We have to confess that while we found Dr. Macpherson' astronomical article very fascinating, Mr. Calvert's exposition of Einstein' theory was too much for us : we must try again sometime.

In the November issue we are glad to see Mr. Pringle's chairman's address a the autumnal meetings of the Congregational Union.

The Church Quarterly Review (October). Dean Armitage Robinson examine Bishop Gore's *The Holy Spirit and the Church ;* the Rev. H. Lockton present an historical survey of " The Unction of the Sick " ; Prof. Compston discusse the writings of Mr. Israel Abrahams, and could have emphasised one of hi points by reference to the Rev. R. Travers Herford's article (once he is calle " Travers ") in our July number, while Prof. Jenkins's learned article on episcopa registers shows that other denominations as well as ours do not support historica research. Two N.T. articles deal with the Third Gospel and Dr. Schütz's *Apost und Jünger*, and there is a useful criticism of the works of Troeltsch.

The Expository Times (September—November) has made some alteration in its format which make it look strangely unfamiliar, but the usual features ar retained. Foreign theology is dealt with by Prof. H. R. Mackintosh, Dr. J. G Tasker, and the Rev. A. J. Gossip. The contributors come from all parts of th world, among them this quarter being three Canadians, one American, and Dr Adolf Deissmann.

The Expositor (September and November). The " ten best books " feature i concerned with the prophetic literature (Dr. Box), the philosophy of religio (Rev. W. D. Niven), and the life of Jesus (Prof. H. T. Andrews). The last name is a particularly useful bibliographical study, though it is a pity misprints hav not been avoided—we noticed two in one paragraph. Among Congregationa contributors are Dr. Garvie, the Rev. S. Tonkin, and the Rev. R. Dunkerley.

The Review of the Churches (October). The most useful article is the Bisho of Madras's informing account of Church Union in South India. Prof. Sabatie writes on the stigmata of St. Francis, the Rev. Thomas Phillips on " Three Baptis Catholics " (William Carey, Timothy Richard, John Clifford) and the Rev. J. E Rattenbury has an unconvincing and—it must be said—uncharitable harangu about Methodist Union. The two main features are a series of five papers o " Religion in Public Schools " and of four on Mr. Arnold Lunn's *Why Rome Make Converts*. Some of these papers are marked by the kind of cleverness one look for from undergraduates, but Mr. Shane Leslie should have outgrown that.

The Friends' Quarterly Examiner (Tenth Month) opens with two interestin historical articles, Sir George Newman's sketch of Thomas Sydenham, born i 1624, and Mrs. Holdsworth's " Memories of Swarthmoor." Among other article are Mr. Carl Heath's " Individual and Community in Quaker Development," Mr. Irvine's " The Negro Problem in the United States," and Mr. W. F. Harvey' very entertaining " The Constantine Consciences."

The International Review of Missions (October) opens with a survey o missionary effort in Africa during the last ten years. Dr. J. H. Oldham write on religious education, the Rev. E. W. Smith on social anthropology, and Dr Martin Schlunck on " Missions and Culture." Next come four articles dealin with China—the Rev. J. Stewart Kunkle's " Re-grouping of Missionary Force in Canton," the Rev. T. F. Carter's " Three Dimensions of a Christian Civilisatio in China," Mrs. Mei's " The Modern Chinese Woman," and Mrs. Buck's " Chin the Eternal." The Rev. E. Shillito discusses " Copec and the Missionary," an Mr. F. Oldrieve " Ridding the World of Leprosy." Reviews and bibliography

World Dominion (Dec.). Dr. Cochrane continues to keep this little journal l of life and interest, and no one keen on foreign missions should fail to see it. ery part of the world is surveyed, and there is a timeous article on the Sudan.

R.P.A. Annual, 1925. Mr. Watts always gathers together a good team, d this issue is no exception. Sir Arthur Keith's "Capital as a Factor in olution" is interesting and valuable, while the articles by Mr. Gowans Whyte d Mr. Bullett are extremely suggestive. Mr. Archer makes a characteristic ntribution, but the chief impression left is that the writers are woefully t-of-date, and evidently know little of the life and thought of educated ristians of to-day. "Eternal punishment" is still the main stock-in-trade, ile generally it is the Romanist presentation of religion that is attacked. r. Joseph McCabe's article is a mixture of pure prejudice and pure "swank"—one place he says: "I forget whether it (a "scientific periodical") was French, rman, or English, for I read a score in all three tongues every week."

The Yale Review (October) pre-occupied with the Presidential election, ens with articles in favour of the respective candidates. England, however, mpetes with the election in point of interest, for we have Prof. Turner's estimate our future ("their greatest days are probably past"), Dr. L. P. Jacks's The Education of Industry" and Miss Martin's study of Mr. Galsworthy. nong other features are Mr. G. M. Trevelyan's "History and Literature," and first-hand account of life in a Russian village by a Russian who has lately re-sited his native land and spent a year among the peasants.

The Princeton Theological Review (October) opens with Prof. C. W. dge's "The Person of Christ in Recent Religious Philosophy." Dr. Machen s a long examination of Dr. McGiffert's *The God of the Early Christians*, and r. S. W. Beach writes on "The General Assemblies of Scotland."

The Review and Expositor (Baptist, Louisville, Kentucky, October) contains rticulars of the offer of a $1,000 prize for a new apologetic, a manuscript of ty to sixty thousand words on "An Alternative for a Lost or Decaying Religious ith." There are interesting historical articles on "The American Baptist blication Society" and on the first Baptist Church in South Carolina, and r. A. B. Rudd contributes a paper on "Mexican Men of Letters." Nearly half e Journal is devoted to the reviews: some of the short and snappy ones are remely good, but there is no sense of proportion in the space given to different oks.

CORRESPONDENCE.

[To The Editor, "The Congregational Quarterly."]

Dear Sir,—I wonder what effect the two articles on "The Congregational ntry Church" in your April issue have produced on the majority of your aders.

Among some of my own friends I have been surprised to find that the icles aroused strong opposition, and it has caused me "furiously to think" to how far these views are shared by the rank and file of Congregationalists.

In the first place the critics seem to imagine that the articles somehow flect on the virility and sturdiness of Nonconformity as handed down our Puritan forbears. The suggestion was implicit if not explicit that e removal of ugliness from our village chapels involved the removal of me integral part of the "Faith once delivered to the Saints," and that e suggestions submitted by your contributors tended to undermine the hole structure of Congregationalism.

Let it be admitted that some of the points advanced by your contributors re open to criticism (as they were probably intended to be) and that Mr. awson's article was tinged with an unmistakably professional hue, and rther that the architectural idea was over-developed; the fact remains at the spirit and aim of both Mr. Mawson and Mr. Beer were to contribute

some practical suggestions towards the improvement of existing condition and to remedy obvious defects. As such they should have received sympathetic hearing and not have been condemned as disturbers of the peac The peace of our village churches, alas, is too often a synonym for stagnan and it requires the helpful invigorating air of a north-easterly breeze to cha away the miasma of an unforgivable dullness that too frequently han about our church life, and which creates apathy, disease and spiritual dea amongst its members. How otherwise account for the deplorable scarci of worshippers and the inertia which seems to have invaded the whole sphe of village church life ?

There are doubtless glorious exceptions to this generalisation, but the only serve to point the moral and adorn the tale.

The present writer cannot lay claim to an intimate and extensi knowledge of village conditions, but he has paid occasional visits during t last two or three years to the churches, and the general impression has bee of wonder (1) at the faithful services of the few stalwarts who keep the No conformist flag flying, and (2) at the almost helpless inefficiency of t organisation and management.

It is easy, I know, to point out defects, but until we acknowledge fac we shall never allow ourselves even to think of remedies, and it is becau of this difficulty that I have ventured to trespass upon your space.

I could quote instances from my own experience proving that t criticisms of your contributors are largely justified, but I forbear to intru the personal note. Suffice it to say that I myself have observed conditio of worship that we ought not to ask anybody to endure.

We cannot expect anyone in these days, and certainly not young peopl to sit in an unwarmed church on a snowy Sunday evening, or to atte worship without any musical aid. (In the latter case the attendance of t organist was admitted to be optional and uncertain.)

These matters are mentioned, not to discredit village Congregationalis but because one feels jealous for its success. Indeed unless something done, and done quickly, it will be a matter, not of preserving its succes but of preserving its very life.

It is not proposed here to suggest remedies. To gloss over the ug realities by appeals to the glory of our traditions is to render unhelpful servic What seems to me the most glaringly tragic feature of our village Nonco formity is its awful loneliness and isolation. But I suppose this would regarded as disloyalty to our traditional " Independence." If, howeve one may be allowed to contribute one suggestion in conclusion, one wou say that the Moderators should make it one of their first duties to propou a scheme which should extend a helping hand from the town to the villa church and thereby strengthen both.

Yours faithfully,

W. A. GODFREY.

Purley.

[*All books and periodicals reviewed in this Journal can be obtain from the Book-room of the Congregational Union of England and Wal Memorial Hall, Farringdon Street, E.C.4.*]